

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

Books on preaching are apt to be singularly fruitless. The great preacher finds it difficult to convey to others the secret of his achievement, and his effort is often eked out by obvious generalities. When, however, two such fresh and vigorous minds as those of Canon RAVEN and the Rev. George MACLEOD of Govan combine to deal with the subject we are justified in expecting something positive and vital. Mr. MACLEOD delivered a course of lectures on *Pastoralia* to the Cambridge University School of Theology (the first person outside the Anglican Communion to have been asked to do so), and the same course was given under the Warrack Foundation at Edinburgh and St. Andrews Universities. The lectures are now published under the title *Speaking the Truth—in Love* (S.C.M. ; 3s. 6d. net). Dr. RAVEN writes an Introduction.

Dr. RAVEN is very outspoken. We have, he says, inherited a great tradition, but we are conscious that it has become irrelevant if not obstructive, and we are quite uncertain how to modify or replace it. If you doubt this, read a sermon by Pusey or Liddon, and imagine it being delivered to a modern audience ; and then take a typical modern discourse, and see whether you can discover in it any clear form or principle of construction. The fact is that preachers of a century ago knew what a sermon was, had a definite idea of its function and structure, and studied its composition in the light of that idea. But all kinds of changes have taken place during the century, theological, religious,

in habits and education, and especially in one thing, the divergence between the written and the spoken word.

Oratory has disappeared. No modern audience will listen to it. Consequently the preacher must use the medium of extempore speech if he wishes to hold and move his congregation. He must therefore prepare himself, must cultivate a sensitiveness to the quality and needs of his hearers, and must be quick to adjust his language, style, and sequence, so as to express his theme in accordance with the atmosphere and capabilities of the congregation. Theoretically, the possibilities are much greater than of old. But in practice the difficulties have proved too great for most of us. In any case the new technique is inevitably far more individual than the old : each man must discover a mode suited to his own personality.

At this point Dr. RAVEN gives way to Mr. MACLEOD and his lectures. Mr. MACLEOD has been reading the history of preaching, and has emerged from this study with three impressions. One is the glory of it. Think of the ceaseless procession of men who have streamed out into the world to speak the divine message. And think of what has been done through them. Mr. MACLEOD is deeply moved by the spectacle, and his words will move and brace for their task all preachers who read them. But equally there is a tale of unwillingness on the part of the preachers. All of them—Moses, Isaiah,



Ezekiel, Chrysostom, Augustine, Luther, Knox, Frederick Robertson—all begged to be excused and protested their unfitness.

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But they all *had* to do it. Why? It was the Word. The Word, that once took flesh and dwelt among us, that is still only revealed to the shepherds and magi, that is, to the simple. And here is Mr. MACLEOD's real message in his book. If you have the Word, you will preach. If you have not, whatever you are, you are outside the succession. All through his chapters the author plays on this string. Not that preaching is static. The Word is always the same. But we who apprehend and declare it change. And our presentation must change. The changeless Word must make contact with the changing lives of men.

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There is a chapter on 'The Old Verities.' And it gives the author an opportunity to show something of the variety that is to accompany the changeless Word. Ian Maclaren, at the end of his ministry, said, 'If I had my preaching days over again I would preach much more frequently from the text, "Comfort ye, comfort ye my people."' Not soothing was meant, but strengthening. And here we see the variety of preaching. For preachers must be heralds, and evangelists, and pastors. That is, they have to declare something, they have to apply what they declare, and they have to teach.

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Under these heads there are things said that are really urgent. In speaking of the applications of the gospel to actual people, for example, Mr. MACLEOD warns his young hearers not to be *clever* with people who come to church with some deadly serious trouble. And again, not to be psychological! You have a great gift for men and women, the Bread of Life, and they are hungering for it. 'A group of young men in Govan told us quite plainly that what they wanted, of a week night, was not more socials, or lantern lectures, or whist drives, but definite teaching on the Bible, the Reformation, and the essential Bases of our Faith.'

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Mr. MACLEOD speaks largely on this duty of

teaching. He says he asked a sympathetic churchman the other day what he thought was wrong with the Church, and he summed it up thus, 'I am a Freemason high up in my Order, and what I know of Masonry to-day is quite a different thing to what I knew ten years ago. But I cannot say that there is much I know about my faith which I did not know twenty years ago. I have to go through grades in Masonry. Why don't you preachers take us through grades?' And so Mr. MACLEOD says: 'preach Doctrine.' And also, don't be afraid of courses. You can disguise the courses. You can refrain from labels or names. But *teach* you must.

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Perhaps nothing in this course of lectures is more needed or more impressive than the reiterated emphasis on this. And it is obviously here that Mr. MACLEOD touches a weakness in the modern pulpit. There is a big gulf between the pulpit and the pew. The pulpit has absorbed a new standpoint about the Bible. It has learned what criticism has to say. But the pew is in ignorance of this. At most the pew has become conscious of something disturbing to its faith that has taken place. And this is doing, and has done, a great deal of harm. It is the unnerving vagueness of this impression that is sapping people's confidence and standing in the way of revival. And we are therefore grateful to this preacher for stressing so firmly the teaching function of the Church.

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Another thing that the author deals with in a very earnest spirit is the part which the Fellowship has in declaring the gospel. The grace of God is preached not only from the pulpit but from the pew. And as an example of how powerful this can be, he describes the experiment that was made in Govan. There are in this reasonably small parish (or were) a thousand non-churchgoing households. On this parish, after a year's preparation of his congregation, Mr. MACLEOD flung a mass of earnest, loving Christianity. A hundred men volunteered to visit from door to door. Thereafter there was a more intensive visitation by a hundred and fifty men and women. There was a continuous chain of prayer during a week of special meetings, uninterrupted for twelve hours a day.



'The results of spiritual activity are always indeterminate. But numbers are at least indicative. Three hundred children joined the Sunday school. Over a hundred people whose church connection had wholly lapsed rejoined the Fellowship. Two hundred and twenty others joined a ten weeks' course of instruction in the meaning of the Christian Faith: less than twenty falling away, and the rest accepting the full implications of membership. Eighty adults came forward to be baptized. All that happened as the result of a Church in the process of what should be our normal activity.'

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Mr. MACLEOD by no means ignores the demand for a 'social gospel.' Indeed, he is very emphatic about this. But when we read his book, and consider his counsel, we are left with one impression which is both discouraging and stimulating. The real outcome of this book is that everything, under God, depends on the man. What the Church is crying out for is men of God. Not clever preachers who can fill their churches. Not men who are a 'success.' But men who have heard the Voice, and given themselves up to it. Men who have the Word. All the rest is important. But this is the one thing needful.

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In his recent book, *The Bible View of Life* (Eyre & Spottiswoode; 7s. 6d. net), the Dean of Exeter, Dr. S. C. CARPENTER, in what is the most interesting chapter, deals with 'The Bible and Social Questions.' Clergymen are often reminded that they should 'confine their energies to the Bible and its teachings.' The implication is that they should not interfere with matters quite outside their sphere, like political and social problems. The suggestion that the Bible is only a book of 'religion,' and has nothing to do with secular matters is, however, absurdly wrong. The Bible has always been the storehouse from which social reformers have drawn their weapons. The view of life which confines man's duty to the practice of personal virtues, and deprecates religious 'interference' in politics, is one which wins no countenance from the Bible.

Dr. CARPENTER substantiates this by a careful review of the facts. Naturally there is not much to be found in the earlier literature bearing on the wider questions of social relations. In the Law, however, there is a decided ethical strain, and the whole social life of the community comes under review. The Book of Leviticus, for example, which seems at sight so barren, is in reality one of the most interesting books in the Bible, because of its meticulous care of the poor and the stranger, and its rigorous standards of justice and social righteousness. But it is in the great prophets that we first find a social and international gospel on the grand scale.

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The prophets were in the first instance and above all political. Isaiah is the only prophet who seems to hold a position at all like that of Secretary of State for Foreign Affairs. But all of them had to deal with the very questions that are before European statesmen to-day. Dr. CARPENTER says it is not easy for us to-day to lay hold of their political advice, because the problems that seem important to us, such problems as those of the Balance of Power, the League of Nations, and the like, for them hardly existed. But is this so? Was not the problem of the King of Judah just one of the Balance of Power, when Assyria and Egypt were contending for mastery, and the king had to choose which side he was to support? It was at that crisis that Isaiah came forward with God's message: 'In quietness and confidence shall be your strength,' which meant 'Keep out of it. Don't entangle yourself in alliances.'

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It is, however, in regard to internal politics that the prophets were most insistent and enlightening. Their duty was to rebuke unrighteousness like land-grabbing, oppression, injustice to the poor, fraud, and bribe-taking, and all this in religious people! It is a pitiful spectacle they present of the condition of Israel in the eighth century and later, but one familiar to ourselves, of conventional religion, a religion of form and custom, allied to conduct that outraged the simplest canons of right and merciful dealing. And so long as such contrasts continue to exist in human life so



long will the fierce denunciations of an Amos be justified.

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It is worth noting that the prophet is always chiefly concerned with the plain man. There is room on the canvas for the upright, noble ruler, who is a glory to the State, but the main interest is with the masses. There is as yet no hint of political democracy, for the poor man has no vote, or voice in the government. But ever since Elijah championed Naboth, the small free-holder, against the enclosure-policy of Ahab, the prophet has been the friend of the small man, and the vindicator of the weak. Indeed, the Old Testament ideal may well be described as in the mystical sense a sort of democracy.

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But to get on to the New Testament. Here political action in the strict sense is out of the question. Communism, socialism, and other 'isms' have all found their doctrines in Christ's teaching. But they are wrong. At the outset of His ministry Jesus was tempted to take up the cause of political revolution. But this He decisively rejected. As a matter of fact, the Mediterranean world was held by the iron grip of the Roman Empire. The only alternatives were submission or a perfectly hopeless attempt at military rebellion. And to Jesus there was only one thing that mattered, and that was the Kingdom of God.

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What can be elicited from the New Testament is not a detailed programme of reform, but a way of approaching our problems which does not lose its application with the growing complexity of the world's life. Our Lord refrains from entering the political arena. But what He purposes, and what He does, is to exhibit before men, and to pour into the nature of man, life of the true kind. This, of course, includes politics, though there is for the moment no outlet for the political part of its activity. But the Incarnation carried the relevance of God into every part of human life. The abstention from detailed pronouncements about questions of social significance is based on the principle that a desire to love God will generally prevent questions of the kind arising, and, if they arise, will help to solve them.

The Parable of the Good Samaritan ends with the injunction, 'Go, and do thou likewise.' From that it is sometimes inferred that all we have to think of is how to love our neighbour. This is true, but it is a very complicated kind of duty. Good Samaritan duty includes, for example, the actual succour of wounded travellers, the conversion of robbers, and of priests and Levites, to a better mind, banding Samaritans together into a union to promote the safety of the roads, and much more besides. This means education, citizenship, economics, and politics of the most far-reaching and complicated kind.

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This illustration shows how the way of approaching our problems which Jesus has shown does lead us to make applications of His principle. The duty of caring for our neighbour includes the duty of trying to get under the skin of the Irishman, the German, the Russian, the Abyssinian, the Italian, the Japanese, and the South Sea Islander. It includes an intelligent desire that the accepted methods of education, principles of public health, standards of payment for work done should be as humane and scientific as may be. It will involve, for all who are competent, an immense amount of hard thinking about economic and political difficulties. Over the whole of life will hover the divine purpose, incarnate in Jesus, waiting to be realized in history.

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Where the Christian faith has been planted and the Christian character developed there is a seed which will grow, and the branches of the tree it produces will cover a wide area. But it is the Christian idea of personality which, fundamentally, is needed to resolve social problems. And yet this Christian personality is developed in a society; its excellence is only exhibited in relationships. The individual is nothing. Not in the sense of Moscow, or in the sense of nineteenth-century Manchester. But in the greater sense of the Kingdom of God, the free co-operation of personalities, with a divine Creator, Providence and Judge, a divine Redeemer, a divine Consecrator of life. For in this Temple of Life Christ is all in all, the 'foundation,' to use one of Paul's metaphors, and the 'corner



stone,' to use another—the beginning and the end of it all.

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The Bampton Lectures for 1936 are worthy of the long and honourable succession in which they stand. They will also enhance the reputation of the Lecturer, who was the Rev. Frank Herbert BRABANT, M.A., Principal of the Mackenzie Memorial College, Zululand. They are published under the title *Time and Eternity in Christian Thought* (Longmans; 15s. net).

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The first four Lectures deal with the historical background, first in Greek thought (Plato, Aristotle, Plotinus), then in the Bible and in Christian thought (St. Augustine, Boethius, Aquinas, Hooker), and lastly in modern thought (from Descartes to Whitehead). The last four Lectures are of a constructive nature, and deal with the Nature of Time, the Nature of Eternity, and the Relation between Time and Eternity, this relation being viewed as at the beginning (Creation and Predestination) and as at the end (Eternal Life) of the world-order. There is an Appendix in which the relation between the temporal and the eternal in the course of the world-order (Incarnation) is briefly and compendiously considered.

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The whole course of Lectures is marked by much felicity and pointedness of expression; and, considering the subjects treated, it is refreshingly concrete in style. Observable also are its many references to philosophical and theological writers old and new, and the wealth of literary quotations with which it is embellished. One has the feeling that Mr. BRABANT has given us here not only of his own best but of the best in his treasury.

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The eighth and concluding Lecture, on the subject of Eternal Life, is the one in which the readers of this magazine may be chiefly interested. It starts from 1 Jn 3<sup>2</sup>, with its warning and promise—'It doth not yet appear what we shall be'; and the first point it would make is that all Christians would accept the term 'perfection' as descriptive of eternal life.

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The word 'perfect,' *Teleios*, in the New Testament has reference sometimes to intellectual growth, implying the ripe sense of the grown man as opposed to the ignorance of a child (Heb 5<sup>14</sup>). Sometimes, again, it has reference to moral growth, or at any rate to moral growth principally, implying a contrast between those who have and those who have not grown up into Christ (Eph 4<sup>12-14</sup>). But in the final state of attained knowledge and holiness there will no doubt be differences and distinctions among the blessed: the seraphic doctor will know more than the charcoal-burner; St. Francis will retain his bent towards poverty, and St. Thomas his towards learning.

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But two questions concern more nearly the subject of Time and Eternity. (1) Can we conceive, after death, a progress to perfection, such as is suggested by the idea of an Intermediate State? (2) When the perfection of heaven has been achieved, is there still room for progress or change or anything in the least degree resembling Time?

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(1) The Intermediate State does not mean a place between Heaven and Hell, but the span between death and the Day of Judgment. In this case it would be clearly absurd to talk in terms of our chronology. But if our souls have still to learn and grow, there will be a state of progress, roughly analogous to what we mean by Time. Progress rather than penalty is the note which the mediæval doctrine of Purgatory should have struck.

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Still, it is true that the shock of death and the introduction of a soul into the spiritual world probably have a converting effect, where there is a germ of faith; there is no sin in the Intermediate State beyond what the soul carries with it, and no fresh temptation to sin; and therefore progress is far more rapid there than it can be under earthly conditions.

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(2) If the temporal process, as we know it, exists for the sake of growth and improvements, then it can have no place when perfection, *Teleiosis*, has been achieved. The life of the blessed must be all of one quality—and that the highest and holiest;



and it must be unchanging in the sense that nothing is lost and nothing gained, for all is at the same level. On the other hand, the blessed are not the same as God, nor are they the same as one another; therefore outside (so to speak) the perfection of each there is an ocean of perfection that can be the object of their experience. God is unchanging, because there is nothing outside Him; but the blessed may have constant enrichment from without.

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Mr. BRABANT deals with high themes, but not in the spirit of the dogmatist. Nothing is further from his intention than to use 'glib formulæ' to make the nature of Time and of Eternity and their relation to one another either less difficult or less wonderful. But he cleaves strongly to the mystic faith that beyond the changing appearances of this life there lies a life which does not change and which is our home.

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It is thirty years since the Bishop of London adopted the happy suggestion that 'a new book should come from London every year for Lent.' The result has been that a helpful series of little books has been published.

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This year the Bishop has been persuaded to write the little book himself, and he has chosen for its title *Everyman's Problems and Difficulties* (Longmans; 2s. 6d. net). It is not written for scholars or theologians, but for the plain man, and is manifestly the work of one who knows how to use great plainness of speech.

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The title of each chapter is in the form of a question, such as, Is there a God? Is there Life after Death? Are Creeds any Good? Are Miracles possible? Three chapters are given to answering the question, What is Sin.

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Dr. Winnington INGRAM deals with sin under three aspects—'in the light of the Creation,' 'in the light of the Redemption,' and 'in the light of the coming of the Spirit.' These lead us progressively into a deeper consciousness of what sin is.

Under the first heading we are taught to think of sin as ἀμαρτία, which means 'missing the mark.' What is the mark? In other words, what is the end for which we were created? The answer of the Shorter Catechism cannot be bettered, 'Man's chief end is to glorify God and to enjoy Him for ever.' Doubtless God the Creator had a supremely worthy purpose in creating the world, in creating the human race, in creating every single one of us. It must surely in all conscience be reckoned a most serious thing to ignore or oppose or violate that divine purpose.

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To ignore God, to go on one's way without regard to His will and purpose, is the very root and essence of sin. It is the most complete missing of the mark. It can lead to no good. It must end in futility and destruction. This explains why sin has always in the first instance a Godward reference. David, after a treacherous murder and adultery, said, 'Against thee, thee only, have I sinned and done this evil in thy sight.' 'What about Uriah? What about Bathsheba? Yes! He did not deny that he had sinned against them, and that he would receive due punishment for what he had done to them, but he must begin with God, and he saw, when the words of the prophet had burnt into his soul, that behind all those against whom he had sinned, he had sinned first against God; that he had been exalted to his kingship for one purpose, that he had been created as a man for one purpose, and that instead of fulfilling that purpose, he had made men blaspheme God. . . . Yes, it was God first whom he had let down.'

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Are you dealing honestly with God? Is your doubt about His existence a sincere and honest doubt? Spiritual things are spiritually discerned. 'If I wanted to know if a piece of music was written by Handel, I should soak myself in music written by him, until I was familiar with his style, and then I should have a chance of knowing if the piece "rang true," and so it is only those who grow familiar with the things of God who are likely to recognise whether a revelation is from God or not.' Doubtless the root of man's disquiet is that he is out of harmony with his Creator, and he needs to

come back to his true centre. When his relation to God becomes normal, then his relations to others fall into their place. 'The earth has got back to its position in the Heavens and it now reflects the sun, as it was made to do, and the man at last is in the light, and reflects the glory of God.'

If sin in the light of Creation is a falling short of the glory of God, in the light of Redemption it takes on an altogether new aspect. It is seen to be not merely the breaking of a law, but an insult and injury done to a loving heart. St. Paul felt this most keenly. When he came to know God in Christ, and could say, 'He loved me, and gave himself for me,' then he was impelled also to say that he himself was the chief of sinners. Then he realized what he had done, not merely 'missed the mark,' but he had 'crucified the Son of God afresh and put Him to an open shame.' Only in this way can sin be recognized for the thing it really is. Sin is to be measured and its hatefulness exposed by this fact that, when God's own Son came into the world, the world had no place for Him, and instead of a crown gave Him a cross. All sin, our sin, has this same base and hateful quality. Some may feel it unreal and sentimental to speak of our sins driving the nails into His hands and feet, but there is a profound truth in it, and the realization of that truth has humbled and broken many a proud spirit. For many who would lightly transgress a law feel the shame and baseness of breaking a loving heart. And from that humbling sense of sin in the face of God's love in Christ they have been led on to a happy experience of repentance and forgiveness.

There is still another aspect of sin, which is perhaps neglected as much as any, but which ought really to come home to us most intimately of all,

and that is sin in the light of the coming of the Holy Spirit. The Apostle refers to this when he gives the warning, 'Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.' The gift of the Spirit at Pentecost meant the coming into the Church and into the hearts of Christian people of a Living Person who can be honoured or grieved. 'If He is the Spirit of Purity, then every impure thought indulged and not instantly rejected and expelled from the mind grieves Him. If He is the Spirit of Love, then every unkind word, every spiteful story repeated, grieves Him. If He is the Spirit of Discipline, then the undisciplined life, the surrender to the lust of the flesh, the tyranny of the world and the power of evil, grieves Him.'

We have not merely to deal with an exalted Creator, or with a divine Redeemer who may be conceived as a moving figure in ancient history with long centuries between Him and us. But we have to do with a divine Companion, a loving Presence that is with us always, watchful, interested, and sensitive, One whom it is not enough just not to grieve, but to whose blessed influence we ought wholly to surrender. 'It has been beautifully said by Phillips Brooks, "It is not when a ship is fretting her side against the wharf that she knows the true joy a ship is made for, but when she is out upon the ocean, with the winds over her and the waters under her," so it is not when a man is fretting himself against the wharf of his old self that a man knows the true joy a man is made for, but when he has cut the ropes which bind him to the past, and is out upon the ocean with the wind of the Spirit over him and the waters of humanity under him—it is then that he knows the true joy a man is made for.'





# Life and Faith in the New Districts.

BY THE RIGHT REVEREND A. A. DAVID, D.D., BISHOP OF LIVERPOOL.

IN the north midlands there is a ridge of high ground commanding a wide extent of country to right and left. On one side can be seen a little country town, a huddle of grey houses clustered round a church. That shows the old England where people lived within reach of God's house, and of those who serve it. On the other side are long close-pressed lines of red cottages, sprawling out from an industrial town near by. The streets are lamentably straight, and they contain nothing but houses, shops, and a cinema or two, nothing to break the monotonous roof line, no hall where like-minded people can gather for any common purpose, no tower or spire to bear witness to the living God who wills to dwell with men. Is this what the new Britain will be like?

It is estimated that between the years 1920 and 1940 seven million people in England alone will have moved into a million and a half new houses on new ground. The face of the country is being changed. We are learning how to make its new face as comely as may be. The newest corporation estates show real attempts to please the eye. The houses are neither too uniform nor too 'original' in design. They are grouped in a variety of combinations, terraces, crescents, and sometimes in half a quadrangle, like the Regency Square at Brighton in miniature. The main roads are wide, with side roads branching off in gracious curves. No longer are shops excluded from the plan because they would 'detract from the appearance of the estate.' Shopping centres, community halls, and recreation grounds are worked into the design. So far as externals are concerned the best possible conditions will prevail in the estates now being built, with earlier mistakes and omissions fresh in the minds of their designers.

But what sort of life will the newcomers build for themselves? Consider first that their experience is entirely new. People 'change houses' often enough, too often sometimes. But that a whole multitude should be suddenly transferred to strange surroundings—for this there is hardly a precedent since Assyrian days. To each family it means a shock. They have been shaken out of old habits, separated from old friends, and torn out of their familiar environment. There will be for them a change in the direction of life, and almost certainly in its quality. Whether this change is for better or for worse depends largely on their reaction to the

first upsetting disturbance of their move. At first they are suspicious of their new neighbours and therefore lonely. They are apt also to be irritated by the number and variety of good-natured people prepared to show them how to be happy. Almost every agency of social and religious welfare gets to work among them. Representatives of the churches, charitable associations, trade unions, and political parties descend upon them with suggestions for the brightening of their lives from a dozen points of view. The effect is confusing, sometimes exasperating. The inhabitants resent being regarded as a happy hunting-ground for experts and leaders in human welfare. As one of them put it, 'we are tired of being slummed.'

But leaders they must have. Soon they will produce them for themselves. But the process is slow, especially in a district composed entirely of people who though not without class differences among themselves, yet for practical purposes of common action may be regarded as standing on the same social level. They are curiously shy of seeming to aim at prominence. Whatever gift of initiative they may possess they are afraid to use, lest they should give offence. So the leadership must come at first from outside. Here is one of the Church's opportunities. A wise and sympathetic minister can make the most of it by drawing his people into a real family life, centred in the hall or church. He will not oppose or compete with other chances open to them of fellowship with their neighbours. Soon there will come into being a Tenants' Association which has many possibilities, but one disadvantage. It assumes that every Council tenant has a grumble against the Council, and must unite with others in order to get his grumble through. There are signs, however, of the development of these associations into Community Councils, in which representatives of those social agencies that seem to be taking root in the district take counsel together for the interest, both lower and higher, of all. Side by side with these the Church must declare a bond of unity higher and stronger, because it rests upon the love and care of God for all His children. Out of their worship of Him will arise a spirit of service, to make its way into all the manifold loyalties of social and industrial life. It is in Church membership that men are taught and trained to play their part as true members of any other body.



In this creative work our pioneers in these areas are faced with special conditions, some of them encouraging, and others very difficult. They are not peculiar to the new districts, and many of them tend to disappear as parochial life develops. But at first they are strongly in evidence. One of them is the size of families. New houses are assigned to parents with the largest number of children, and the child population is, and for some years remains, enormous. Another and more difficult feature is that the new populations are still largely shifting and unsettled. Many families must even now submit to a second move under the Overcrowding Act. Some cannot reconcile themselves to their new surroundings. They long to return, even to the slums. These, however, are not so numerous as was expected. An old man was induced with the utmost difficulty to abandon his cellar room for a small flat at the top of a tenement block. A month later the health visitor asked him in his new home whether he would like to go back to his old one. He led her to his window from which he had a glimpse of the Welsh hills, and said, 'I would do murder first!' A mother, forcibly transferred from the slums to the suburbs, declared a few months after that she would never return, 'not even if they offered me the Town Hall clock!' Nevertheless there will be a thin stream inwards, mainly of those who, in spite of the immensely superior health conditions in the new areas, prefer to live nearer to their work.

Many of the migrants maintain for a time their attachment to the church of the parish they have left. Lancashire folk are famous for their staunch loyalty to a particular minister or a particular building. Apart from these 'the Church' often means very little to them. I believe that one of the opportunities this great migration is bringing us is that of lifting Church loyalty from particular places on to higher ground, and giving people a sense of what it means to belong to the Body of Christ, which can never be restricted to the narrow embodiment of places or of groups.

It has been interesting to observe the process by which a new church 'district' develops its organized life on normal lines until it wins full status as a parish, and assumes its share of responsibility for the wider work of the diocese. I have in mind two districts, each of 12,000 inhabitants, in which preparatory work was begun on a modest scale nine years ago. In one respect the conditions in both were exceptional. Instead of building first a hall, and leaving the church until the demand for it had proved itself, we were able within three years to provide in each case both. One church was given

as a Memorial of Bishop Chavasse, the other by the children of the diocese. But this almost complete equipment involved a considerable charge for maintenance, and we wondered whether the people could and would meet it. They have done so without any pressure, and they have done more. In one case the hall has been enlarged, in the other a vicarage has been built. Both contribute their full assessment to the diocesan fund, and their gifts for missions overseas compare favourably with those from other and older parishes. They offer to people of all ages the normal opportunities for parochial fellowship and work. Thus in six years they have emerged from the status of a mission to that of an independent unit of the diocese, and recently they have distinguished themselves by a specially vigorous share in providing new housing areas elsewhere with equipment similar to their own, though it cannot be on so generous a scale.

I may be allowed to make a few suggestions arising out of these parts of Lancashire experience which might apply equally to other places. The first batch concerns public authorities who build and then manage new estates. I hope that by this time it is unnecessary to urge that all housing areas of sufficient size should include Community Halls. It is unreasonable to expect a miscellaneous crowd of people to develop any kind of corporate life and thereby to become good citizens if they must depend for their meetings entirely on what the churches can provide. If people are to live together a life which is in any sense a common life, they must have places where numbers of them can gather under cover. And it is better that such places should be in public rather than in private hands.

It is much to be desired that the same principle could be applied to public-houses. In many estates no licences are granted at all. Objection to the sale of drink for private profit has so far succeeded in keeping them out, and I hope it always will. But it ought to be possible for the inhabitants of such an area to decide whether or not they wish to have a restaurant under disinterested management, where food as well as drink is provided and where the sale of drink is not pushed, because it is nobody's interest to push it. This means a change of the law which will come one day, and the experience of new estates will help to bring it.

Another problem which is not yet solved is that of rent collection and inspection for repairs. Often these are in separate hands. But an official who does nothing but collect rents has a thankless task, even if he gets his money. There is an estate in the South where he is forbidden to go *inside* a house for



fear of what might happen to him, especially near the end of his round. In the more civilized North he would be quite safe, but he is never very welcome. If, however, he comes to 'see about' the repairs too, he is looked at with a kinder eye. Best of all is the Octavia Hill system, under which trained women welfare workers gather the rents, and know how to give tactful advice on home management, which seldom fails to be acceptable. They are able also to represent to the proper quarter where the shoes pinch, with shrewd suggestions how best they can be eased. But they are of course powerless to deal with the only complaint on which the whole population is agreed, namely, that rents are too high. This is quite true, but only in the sense that a considerable proportion of the tenants are not able to afford them. We watch with interest the Leeds experiment of applying the means test to rents. But the real hope is in the rising tide of prosperity now creeping even into depressed districts.

My last suggestion is a bold one. It is that the whole management of such estates when they form new units should be entrusted to public bodies, responsible to but separate from the Corporation or the Council. These, like Parliament, are already overburdened with administration which yearly grows more complex. They cannot possibly give time and thought enough to the enormous mass of business that is laid upon them. But there are still men to be found everywhere who can be trusted to use their experience and ability in administering a public enterprise in the public interest. Such men are already at work in bodies like the Mersey Docks and Harbour Board, the Electricity Commissioners, and the British Broadcasting Corporation. They would be directed as to principles by the owning authority, but left to settle details themselves. Thus questions of individual treatment would be lifted out of the arena of municipal politics into a more judicial air. And they would make a continuous study of a new sociological problem which calls for specialized attention everywhere, now that so large a proportion of our population is on the move.

Most of all it calls for the special attention of the Churches. In England it has taken some years for church folk to become aware of the problem before us, of its magnitude and of its possibilities. No adequate idea of it can be gained from statistics or from written or spoken appeals. To realize the meaning of what is happening now needs more imagination than most of us possess, until we have had opportunity of seeing an example of it for ourselves. Even a hasty tour through a new housing area, and a fleeting contact with some of the

newcomers there, will bring conviction of what must be done unless we are prepared to hand down to the next generation multitudes of half-pagan folk. I know of such a tour organized by a comparatively well-to-do parish. The result has been that they 'adopted' a 'district' which is on its way to becoming a 'parish.' The adoption will not involve regular financial support. The link between the two is one of friendship, not of dependence. A group of young men from the older parish will offer service as may be desired in the young district, especially in the form of expounding the Christian message, teaching classes, and leading discussion circles in the new hall. Thus will laymen take their part in awakening the faith of others and in the process winning a firmer hold upon their own.

But here, as always, finance is an essential condition of advance in the spread of the gospel. This exceptional need came upon us at a time of exceptional depression. Nevertheless a great deal of money was raised—and spent. But the building development continued. It has become clear that in these days of manifold and costly reconstruction there is little hope in more appeals on the usual lines for large capital sums. Moreover, a task of this magnitude can be accomplished only by the whole Church, not by that section alone which attends its services, upon whom falls almost all the responsibility for maintaining Christian work. In one English diocese an attempt has begun to approach those who would call themselves 'members of the Church of England' but make use of its ministrations only when it suits them to do so, for Baptism, Marriage, Burial, etc. For this purpose an appeal was made for lay people who would undertake the task of visiting such folk and discussing with them first the question of 'membership' and its responsibilities. So far about three thousand are engaged upon this work, and the number grows every month. They have made two discoveries. First, that non-churchgoers are more warmly disposed to 'the Church' and less indifferent to religion than we had supposed. An unexpectedly large number of them have promised and are producing contributions for extension work. They agree that their church is worth to them a penny a week, and they are giving it. The result in one year has been £7000, very largely from those who have taken hitherto no part in the maintenance or the work of the Church. It has been discovered also that here is a new and hopeful method of evangelism. Men who would not think of attending a mission service, or of accepting a casual tract, are welcoming friendly visits from messengers who neither force



their views with authority, nor urge them by emotional appeal, but are prepared to discuss the great questions frankly and humbly, as fellow-seekers of God and His truth. They are supplied with a series of short letters from the bishop designed to open such discussions. It may seem a queer way of evangelism to begin by asking a man for a penny, but there is no doubt of its effectiveness so far.

In these and other ways the Churches have much to learn, how to mobilize new financial resources to meet new needs, how to offer the gospel message afresh to people who are ready to make among other new beginnings a fresh start in their religious life, how to bind new neighbours together in a lasting fellowship of faith. Our crisis has become our opportunity.

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## Recent Trends in Mystical Thought.

BY THE REVEREND PRINCIPAL T. HYWEL HUGHES, M.A., D.LITT., D.D., EDINBURGH.

ONE of the profoundest and most acute thinkers in the United States—Professor Hocking of Harvard—expresses his conviction that the intellect has been claiming too large and exclusive a place in the life of the Western World, and that a revolt is slowly developing in favour of a more secure place for feeling in the ideals and motivation of modern men. It is not easy to accept this verdict at first hand. The modern craze for practical results; the growth of pragmatism in philosophy; the psychological emphasis on conation and the urge of life; the scientific temper and outlook of this generation; the stress on social needs and rights, and the partial eclipse of idealism, seem to suggest that 'feeling' is not recovering its place in the life of to-day. Many thinkers, such as Royce and Pratt, think the danger is quite in another direction; that we are losing our hold on the feeling values of life and suffering a measure of atrophy of the feeling aspect of consciousness. They think this is certainly true of American life and thought. It is evident, however, that there is some truth in the contention of Hocking. There are signs in all directions of a deepening of the emotional life and of a recognition of the claims of the heart as against the head. Excessive emphasis on the scientific aspect, with its dispassionate attitude to truth, tends to depersonalize by the atrophy of the emotional side of conscious life. When this is so the basic factor in consciousness revenges itself, so that there is an outburst, sometimes untamed and unrestrained, of the emotions. This has been a recurrent fact in the history of man. It is partially so in these days. The craving for 'thrills'; the growing appetite for sensational episodes; the many adventures into illicit relationships in sex

life; and even the craze for speed, with the alluring prizes of record-making and record-breaking, are all tokens of the re-assertion of the feeling element of human nature.

Probably, however, the surest token of the re-establishment of feeling is to be found in the revival of mysticism. So real is this revival that modern philosophers and psychologists have been compelled to face up to the problems of the mystical life in a more thorough and effective manner than ever before. Thinkers of the very highest calibre have been constrained to take cognizance of the re-assertion of feeling and of the emotional values in the realm of religion. Among these we may mention: Inge, Eucken, Boutroux, Bergson, Otto, Delacroix, Bastide, Hocking, Royce, and Bennett; and from a different point of view, Miss Underhill, Dr. Rufus Jones, Waite, and Dom Cuthbert Butler. Through the labours of these, mysticism is being rescued from the cloud-land of hazy speculation and frothy emotionalism, and established as a movement regulated by laws, not freakish, irrational, or unmeaning. Further, it is seen to embody a well-knit philosophical core, with a distinct theory of knowledge, a sound metaphysical ground, and a definite, if severe, ethical system. In recent days several distinct trends can be observed within the realm of mystical thought, and the purpose of this article is to consider and elucidate the meaning of these trends.

We may first mention briefly some general tendencies, such, for instance, as the movement away from the positions held by the older psychologists in this field. The view of mysticism as a species of abnormality of the mind, of the will, or of the emotions, is slowly receding into the back-



ground. Coe's theory of self-hypnotism and automatism can no longer be maintained; neither is it possible to substantiate the various physical theories, such theories as Janet's Psychoasthenia, Ribot's *Modoideism*, and the various disassociation views. Moreover, it is becoming clear that the sexual and erotic interpretation of mysticism is breaking down. Dean Inge expressed the hope that we had heard the last of such theories, and it would appear as if that hope is slowly being realized.

On the other hand, theories that find the locale of mystical experiences in the subconscious, or the unconscious, still hold the field; but even here there is a movement away from this position in the direction of positing a super-conscious—a realm corresponding at the upper end of mind—if we may speak for a moment in spatial terms—to the sub-conscious at the lower end. There is thus a disposition to look at mysticism, philosophically and psychologically, from a more healthy standpoint; to treat it, not merely as a vague and cloudy sentiment, bordering on the perilous slopes of hysteria or insanity, but as a well-defined and regulated movement of the soul towards completeness of life and the fulfilment of life's purpose in God. Within the general movement there are three definite trends making for clarity and fuller truth. To these we now turn.

I. First we may note that there is a decided movement away from the position which regards ecstasy as the culminating point or goal of the mystic endeavour. Many modern scholars treat ecstasy as an incident, or even an accident, in the life and experience of the mystic, and almost all refuse to regard it as determinative of the mystic life. Throughout the Middle Ages, and until comparatively recent times, ecstasy was the be-all and end-all of mysticism. It was for the attainment of this that all the mystics yearned; the ascetic discipline of the *via negativa* had this in view; whilst the various methods of heightening emotion and deepening emotional experiences were all intended to induce ecstatic states. As a consequence, ecstasy has been assigned too large a place in the mystic scheme; it has loomed too prominently in the consideration of psychologists; whilst the pursuit of ecstatic experiences has been the most fruitful source of the excesses and abnormalities so often associated with many of the so-called mystics. There is now a reaction away from this position. Few who have studied the question fully will agree with Karl Heim when he speaks of a 'subspiritual state of ecstasy,'<sup>1</sup> but many are prepared to admit

that ecstasy is a transitory phase of mystical experience; that it does not belong to the essence of that experience. Delacroix, in his impressive treatment, regards ecstasy as a stage towards a more advanced type of life and experience which he designates 'the theopathic state,' the chief characteristic of which is what he calls 'divine somnambulism,' a quiet resting in unbroken union with God. He admits that in ecstasy the soul achieves union with God, but this is a transitory state often followed by the 'dark night of the soul.' There is, however, a stage beyond this in which the soul remains in permanent union with God, sharing in the divine life without interruption or abatement. Bergson, in his recent volume,<sup>2</sup> emphasizes the same fact, maintaining that in the experience of the true mystic there is an impetus or urge giving it a momentum which carries it beyond ecstasy to a stage in which 'the union with God is total and complete.' He believes that this higher stage is only possible in Christian Mysticism.

Bastide,<sup>3</sup> however, does not agree with limiting this state to the Christian mystics. He holds that the 'theopathic state' can be reached in every type of mysticism. Moreover, he points out that in recent days 'most Catholic authors tend to separate the mystic life from the ecstatic phenomena, which are but its accidental accompaniments.' He suggests that these phenomena are due to the resistance of the flesh, to the conflict that arises between the flesh and the spirit in the effort to subdue the will completely to God. 'The nervous crisis and rapture are but the exterior signs of the combat.' He cites Marechal, Grandmaison, and Bremond as agreeing with this position. Grandmaison says that 'far from these ecstatic phenomena constituting the essence of the mystical state and exciting our admiration, they are only its . . . ransom. They are due to the weakness, the imperfection, and the insufficient spiritualization of the human instrument, and they diminish as the latter progresses. Ecstasy . . . is the tribute paid by the mystic to human nature. Therefore it can be produced by all manner of causes.'<sup>4</sup> Delacroix thinks that the distinguishing mark between true and false mysticism lies in the fact that the spurious type strives for purely ecstatic experiences and seeks to remain at this stage, whilst the true mystic endeavours to pass beyond to the higher and more abiding condition of the theopathic state.

The position taken in this matter is not by any

<sup>2</sup> *The Two Sources of Morality and Religion*.

<sup>3</sup> *The Mystical Life*.

<sup>4</sup> Quoted by Bastide, *op. cit.*, 181.

<sup>1</sup> *Spirit and Truth*, 99.



means new, for St. Theresa had regarded the seventh chamber of her Interior Castle as lying beyond the stage of ecstasy. The soul passed on to the spiritual marriage, which is an abiding union with God, not a fitful experience, as in ecstasy. St. John of the Cross had also envisaged a stage beyond ecstasy. The prevailing emphasis on ecstatic experiences, however, among the mystics, more especially the women mystics, had obscured this position.

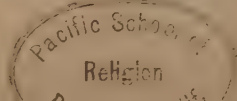
The recent movement is thus a return to an earlier tradition. It is also a return to a position more in harmony with the New Testament. The 'theopathic state' of Delacroix is in complete accord with the New Testament conception of the Christian personality as a new creation. Its characteristics are that it is the personality in which the Spirit of Christ is the principle of life; it grows into the likeness of Christ, and is in possession of abiding peace and completeness. This is the theopathic state, or as some of the mystics, less careful in the use of terms say, 'the deified state.' It is a state of assured serenity and peace, undisturbed by the turmoil of the world or the seductions of the flesh; in it there is a fixed harmony and poise of soul life; all the various powers and faculties are working in unison. It is in reality the condition of soul as God meant it to be, fulfilling the divine ideal for man, the goal of possible development for human nature, the perfect man in Christ Jesus. It is interesting to find a recent ethical teacher who emphasizes this fact very strongly. The late Professor A. A. Bowman, writing on the difference which Christian faith makes, says: 'To say that a man is a Christian . . . is to affirm that his inner nature, what makes him what he is, is completely pervaded and informed by a system of beliefs, emotions, and volitional tendencies centred on the person of Christ. . . . In the strictest and most literal sense, the presence of vital Christianity transforms and remakes the personality of the believer. It gives him a new identity: he is no longer the man he was, but another man: his actions become the externalization of what he has become.' 'However similar his conduct may appear to that of a moral believer, there is really no commensurateness between the two. . . . Christian morality and secular morality belong to two different orders of value.'<sup>1</sup>

As a new creation the Christian personality is full of divine energy and shares in a heavenly radiance. Now we may go one step farther in describing this personality. William James sug-

gested that the final stage of the mystic experience is one of reconciliation. Bastide makes a similar statement from a different point of view. There is no doubt that the experience of reconciliation is the profoundest experience possible to the Christian believer. Usually this is thought to be secured at the beginning of the Christian life. This, however, does not exclude the possibility of progressive reconciliation in which the union becomes increasingly intimate and the peace of restored harmony growingly deeper. We may well believe that this is the crowning mystic achievement and that in it the mystic attains fullness of life and abiding peace. This, at least, is what the mystics claim. If this be the position, it makes untenable, even absurd, the statement of Mr. Elmer More, that mysticism is the poison of religion, the achievement of the demon of the Absolute. Such a judgment reveals either a biased mind or an insufficient knowledge of the subject.

II. Another tendency is apparent in recent thought, making for the elimination of the miraculous conception of the mystic experience. All Catholic writers on the subject, with the exception of a few modern authors, proceed on the assumption that the culminating experience of the mystical life is miraculous, beyond the reach of ordinary believers. There is imparted to the mystic in his ecstasy or union something which lifts him above the possibilities of ordinary human nature, an element that makes him a truly miraculous being. He therefore belongs to a class of his own, separate from the run of ordinary men. The result of this view was to make a breach in the continuity of religious life, the mystic being on one side of the gulf, whilst all other believers are on the other and lower side. The tendency away from this position is seen clearly in Dom Cuthbert Butler's great work on *Western Mysticism*. He shows, in an illuminating chapter (added to the second edition and entitled 'Afterthoughts'), how the controversy has been raging among recent Catholic writers as to whether the crowning experience of the mystic is 'acquired' or 'imparted,' natural or miraculous, possible to all believers, or only to a select few. After a careful examination of the whole question, he concludes that we may speak of the mystic state as 'supernatural,' but not as 'miraculous.' Further, he implies, though he does not state it definitely, that the experience is possible to all who fulfil the conditions; even to the simplest souls. Professor Howley, though he accepts the usual Catholic position, is yet inclined to think that the crowning stage is not the prerogative of a choice few, but

<sup>1</sup> *Asking them Questions* (1936), 205 f.



may be possible to all. Bastide frankly accepts the position that all may enjoy such states, and Delacroix, on the whole, throws the weight of his judgment on this side. Dean Inge accepts unreservedly the same position, treating mysticism as a more advanced stage of religion, continuous with all the lower stages, whilst James and Pratt definitely proceed on this assumption in all their treatment of the subject. Dr. Rufus Jones, as we should expect from his Quaker standpoint, takes this position also. Dean Inge, whilst recognizing that 'there are specialists in the spiritual as well as in other things,' and that 'their testimony is of supreme value in their own sphere,' thinks it a mistake to hold that their experiences are only valid for themselves because others do not share in them. He then raised the question why some are devoid of such experiences. He believes that some are religiously unfitted, just as there are some who have no gift for music, being deaf on that side of their being. He concludes that 'such persons do not receive the mystical experience because they have not earned it. They have not even attempted to climb a mountain which, as all who have climbed it testify, is steep and difficult.' The experience, then, though enjoyed by the few who are willing to pay the price and take the steps necessary to achieve it, is yet possible to all, if they are prepared to earn it. Leuba, however, is not prepared to accept this conclusion. He maintains that there are two kinds of religion, one 'having business-like transactions with God' and devoid of mystical elements, the other 'consisting of union with, or absorption in, the divine,' and so completely mystical.<sup>1</sup> It is clear that Leuba has not explored the position fully, for the instances which he gives of non-mystical religions—such as the Hebrew and Greek religions—believe his theory, for both have very real mystical elements.

Now this revolt against the purely miraculous view of the mystical experience is again a healthy sign, one that brings the position more fully into line with New Testament teaching. There, not only St. Paul and the outstanding believers, received experiences that may be classed as mystical, but it is tacitly assumed that all believers may share in the same experiences. So St. John is able to say 'every one that loveth is born of God, and knoweth God.' 'To as many as believed gave he the right to become sons of God.' St. Paul's words, 'your life is hid with Christ in God,' applied to all believers. This clearly is the New Testament faith.

<sup>1</sup> See *The Psychology of Religious Mysticism*, ch. i.

This position, however, does not rule out supernatural elements from the experience. The distinction made by Dom Butler is significant. The grace of God given to the believing soul; the Holy Spirit as the principle of life in the believer; the forgiveness of sin and the peace that follows it are all supernatural, springing from a source outside and above man. This is what accounts for the 'givenness' of the Christian experience at its deepest. Many modern psychologists ignore this factor, or refuse to recognize it, in Christian experience, and because of this they fail to understand or describe the experience as it really is. In the evangelical experience which is basic to Protestantism, as well as in the sacramental relationship of the Catholic believer, there is this impartation to the soul from a source beyond itself. Not as an upsurge from the unconscious, then, nor yet by an effort of self-expression in obedience to the instinctive urges, but by allowing God to come in and energize through the soul, is the deepest religious experience possible. This is in essence a mystical experience with factors that lie beyond the range of purely natural laws and forces. But they are natural in a higher range of being, for all God's operations and gifts are natural to Him, though they may be supernatural as far as we can understand and know Nature.

III. Finally, there is a distinct tendency away from the purely emotional basis to an emphasis on the will as central to the mystical experience as a whole. Few, again, would accept the dictum of Karl Heim that 'ecstasy is a form of pleasurable experience, . . . but it has nothing to do with God.'<sup>2</sup> We must recognize that mysticism can never be taken away from its basic ground in emotion. It has to be admitted, however, that all through the mystical tradition there has been a tendency to emphasize feeling to the exclusion of the other aspects of conscious life. This has led to fantastic ideas, as well as to many excesses of emotion and erotic appeal. Psychology, however, has made it clear that there is no such thing as a bare feeling divorced from reason and will. Moreover, the prevailing dominance of emotion and the urge of life in modern psychology has resulted in the will being made central in the mystic experience as a whole. Récéjac, for instance, has stressed the place of 'freedom' in the mystical theory of knowledge.<sup>3</sup> Dr. Rufus Jones, Miss Underhill, and Delacroix have shown that the 'passivity,' which is one of the marks of the mystical life, is not

<sup>2</sup> *Spirit and Truth*, 101.

<sup>3</sup> *The Bases of Mystical Knowledge*.



quiescence or inactivity, but the poise of intense concentration on one focal idea, the harmony that comes by the integration of thought and attention around a single point, and as such a supreme effort of the will. Moreover, it is being realized that the mystical love-union with God is an outstanding utterance of the will, when the soul, as it were, takes itself in its own hand and gives itself over to God, an utterance of individuality and freedom of the most convincing kind. Many factors may help in this, and there is no gainsaying the influence of the grace of God and the indwelling spirit of Christ in bringing it about. But in the final issue it is a 'self-giving'; it involves the voluntary surrender of the self. We are coming thus to see that the love-offering itself, spontaneous though it may seem, is yet the profoundest utterance of individuality and freedom possible to man. Further, it is being dimly seen that the union with God is in essence a union of love on the basis of a willing surrender. Many mystics have spoken of this union in terms that suggest absorption, and Mr. Elmer More makes this fact one of the chief points of objection to mysticism. In Indian mysticism the union is undoubtedly one of final absorption, whilst in all systems that approach pantheism there is a distinct tendency towards the same position.

But if, as suggested, the love-surrender is an assertion of individuality and personal freedom, the pantheistic absorption becomes impossible. On the other hand there is a real and essential union, for in the final issue reality must be regarded as loving will, and the deepest union possible with this reality is a union of will. Nothing is or can be more real than will in Ultimate Reality, and a union of will with this reality is a real union in which there is oneness of life and purpose, yet each individual centre of being retaining its integrity and identity. This growing emphasis on will makes it possible for us to give a more definite ethical evaluation of the mystical life, to judge it by its fruit, rather than by its ecstatic abnormalities and visionary excesses. If we are to mark out the line of further progress we may suggest that it must lie along three directions. (a) The mystical life must be rescued from the weakness of its ascetic ethic and its dependence on the Negative Way; (b) there must be a fuller perception of the fact that mysticism is not opposed, as so many think, to the essential beliefs of Christianity; and (c) the realization that the mystical theory of knowledge, in spite of its difficulties, contains, when rightly understood, an element of real value for attaining true knowledge of the Personal God.

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## Literature.

### HASTINGS IN CHINESE.

A few days ago there arrived two fine volumes in Chinese characters published by the Christian Literature Society of Shanghai—*Hastings' Dictionary of Christ and the Gospels*—a Chinese translation of which has been edited by C. Wilfrid Allan and M. Y. Hsia. Dr. Andrew C. Y. Cheng, Professor in the Nanking Theological Seminary, wrote in the Press there: 'The publication of these two volumes makes a distinct advance in Christian literature in China. There is nothing more urgent and important for the Chinese pastor and preacher to-day than the equipment of a thoroughgoing knowledge of the Bible, especially those portions dealing with the contents of the Gospels. The Christian Literature Society has made a great contribution to the Chinese Church in the completion of this work on

its fiftieth anniversary. . . . The names of the translators are appended to their articles. The majority of these are Chinese, whereas in the *Dictionary of the Bible*, published twenty years ago, there were only two or three Chinese on the list of contributors. This shows a gradual transfer of responsibility to Chinese shoulders.'

It is just over twenty years since an article appeared in this magazine written by the late Dr. D. MacGillivray, General Secretary of the Christian Literature Society for China, on the publication of the *Hastings' One-Volume Dictionary of the Bible* in Chinese. It was the success of that venture which led Dr. MacGillivray to lay plans for the translation also of the *Dictionary of Christ and the Gospels* into Chinese. Unfortunately, Dr. MacGillivray did not live to see the completion of his scheme.

We have a letter from Mr. C. Wilfrid Allan, the

Foreign Editor of the Dictionary, in which he speaks of Dr. MacGillivray's profound conviction, shared by those who have carried on his work, that 'the Church in China needed to know more about Christ,' and the publication of this great book would supply the necessary knowledge, and enable both preacher and Church member to concentrate on the personality and saving work of our Blessed Lord.' Mr. Allan ends his letter with a paragraph that we yield to the temptation of quoting: 'It remains for me to express our gratitude to the representatives of the late Dr. James Hastings, and Messrs. T. & T. Clark, for their great kindness in allowing us to reproduce the Dictionary. This generous treatment is deeply appreciated, enabling us as it does to give to the Chinese Christian Church some of the ripe scholarship of the West.'

#### NEW LIGHT ON HEBREW GRAMMAR.

Over sixty years ago S. R. Driver published the first edition of his treatise on 'Hebrew Tenses,' still universally regarded as the standard work on the subject. Messrs. T. & T. Clark are to be congratulated on having secured for their series of 'Old Testament Studies' Mr. G. R. Driver's *Problems of the Hebrew Verbal System* (7s. 6d. net). The new work is in no sense an attempt to supersede the old; the author concentrated on the use and meaning of the Hebrew tenses, and the son, while not neglecting these aspects of the question, gives most of his space to discussion of the forms themselves. He has the advantage of a mass of material, chiefly Accadian, which was not available sixty years ago, and there are few men living, if any, who know that material more thoroughly. Mr. Driver, in agreement with other distinguished philologists, holds that Hebrew was a language drawing on several sources, and interprets forms and meaning in the light of that theory.

The appearance of this book forms a landmark in the history of Semitic philology. It is based on exhaustive learning, and Mr. Driver has put the case for each point he makes in skilful and interesting fashion, always with reference to other Semitic languages. He would not, however, claim that his conclusions are final, if only because our knowledge of the newly discovered Ugaritian is still too scanty to make more than an occasional reference possible. It is possible, too, that further study may lead to different conclusions on several points, but that does not alter the fact that we have here, for the first time in English, a comprehensive survey of a difficult and fascinating subject.

#### A POPULAR INTRODUCTION TO THE OLD TESTAMENT.

On the 'jacket' of *The Old Testament: Its Making and Meaning* (5s. net), the publishers, Messrs. Hodder & Stoughton, suggest that, having produced a standard work on the Old Testament twenty years ago, Principal H. Wheeler Robinson has now at last 'returned to the subject.' As a matter of fact, Dr. Robinson has been for at least fifteen years a steady contributor to the study of the Old Testament, and has long been recognized as being the ablest living exponent of its theology. As was to be expected, the new book is more important for its presentation of the 'Meaning' of the Old Testament than for its discussion of the 'Making.' This does not imply that there is any fault to be found with the latter element in the book; it presents the reader with a useful summary of the position normally held by modern scholars. Better still, it begins with a method of approach new to English readers, for the author follows Hempel (and, to a lesser extent, Eissfeldt) in offering an outline history of Hebrew literature. On this side of his work, however, he is content to accept the conclusions of others, while in the interpretation of Scripture we have the results of his own clear and independent thinking. At the same time, his conclusions are not dogmatically stated, and we meet, from time to time, with asides which stimulate and challenge the reader. Dr. Robinson is at his best in the pages towards the end, where he deals with the inspiration of Scripture, while the section on the Psalter could hardly have been better done. He would certainly advise serious students to go beyond this to other books, but, as a first introduction to the study of the Old Testament, his work should now supersede all others.

This book is one of the early volumes in a new series (London Theological Library) undertaken by Messrs. Hodder & Stoughton, under the general editorship of Dr. Eric Waterhouse. If later volumes maintain the high level set here, the series will be a most valuable addition to the material available for the study of theology.

#### THE GOSPEL MIRACLES.

The Rev. John H. Best, B.Sc., offers us a conservative but enlightened study of *The Miracles of Christ* (S.P.C.K.; 6s. net). He has brought thereto a useful equipment of physical knowledge, and of scientific knowledge in general, such as should at least gain a hearing for his plea that the older



rationalism, which ruled out miracles as *a priori* impossible, is no longer tenable. It certainly savours now of dogmatism for a theistic believer to affirm that there never have been and never shall be miracles in the real or philosophical sense; that is, miracles not in the mere sense of wonders, but in the sense of inexplicable things, of which the order of Nature can furnish no explanation. It is surely possible that God may operate directly and immediately upon Nature, and not only indirectly and mediately through natural processes. On the other hand, it must be allowed that science has been effecting in our time what may be called a naturalization of the supernatural, and that certain events, which, if they really happened, could only be accounted for as miracles in the real or philosophical sense, may now be regarded as susceptible of a natural explanation. The healing miracles of Christ are often cited as an instance in point. We are now realizing as never before, it is said, how deep and mysterious is the influence of mind over body; and we are asked to believe that the influence of a mind such as Christ's over suffering folk may be explained without recourse to the philosophical notion of miracle, which after all is not a Biblical but an ecclesiastical notion.

Mr. Best discusses in successive chapters the possibility of miracles, the evidence for the gospel miracles, Nature and the supernatural, the various classes of miracles, and the miracles of the Resurrection and Ascension. The restraint of the discussion is admirable, and its warnings against a scientific dogmatism well justified. And if we may not be able to follow him so far as he would wish in some of his expositions, notably that of the story of the Resurrection, we cannot but allow that he has written a book which for its clearness and frankness many will find helpful.

### THE BIBLE VIEW OF LIFE.

The Dean of Exeter, Dr. S. C. Carpenter, has produced an extraordinarily attractive and helpful book—*The Bible View of Life* (Eyre & Spottiswoode; 7s. 6d. net). The occasion of the production was the Dean's appointment as the Scott Holland Memorial Lecturer for 1936, and in the Memorial chapter we get one of the most charming sketches of Scott Holland to be found anywhere. But the charm of even this most delightful essay soon passes into a warm and admiring appreciation of the qualities of the book as a whole. Dr. Carpenter has taken a line which, if not unique, is at any rate original. He treats the Bible not as an inspired

volume, or as the source of Christian theology, but as a book of life. What has it to say of life generally, and of men and women and their constant problems? Man, and love, and man's ceaseless quest for truth, *civitas Dei*, the deep questions of troubled minds, everything that comes into 'life'—these are the things the Bible deals with. And in this large and comprehensive volume the author deals with them too, not 'on his own,' but following always the Bible lead. It is a fascinating book, both for its discursive style and for the humanity that appears on every page. It is a book to browse in and to return to, a 'Bible Guide' in the best sense, a book steeped in interest and full of suggestiveness. It would be difficult to exaggerate the amount of sheer labour the author must have spent in collecting, arranging, and setting out his material. And yet there is no trace of the midnight oil. It is all easy and spontaneous. One feature of the method should be mentioned—the extensive quotations that are made from the Scripture text. This is a real boon. And it has the additional attraction that it gives us a genuine taste of the Bible's quality.

### THE PAULINE CHRONOLOGY.

In a volume entitled *The Pauline Epistles* (S.P.C.K.; 8s. 6d. net), the Rev. F. J. Badcock, D.D., considers the Pauline Epistles and the Epistle to the Hebrews in their historical setting, and advocates the following as the order in which those Epistles appeared: Galatians, 2 Thessalonians, 1 Thessalonians, the 'previous' Epistle to the Corinthians (2 Co 6<sup>4-7</sup>), Philippians, Colossians, Philemon, 1 Corinthians, Titus, the 'joyful' Epistle to the Corinthians (2 Co 1-9), Romans, 1 Timothy, 2 Timothy, Ephesians, Hebrews (which Dr. Badcock regards as substantially the work of Barnabas, but with a Pauline postscript).

The volume would have gained much if Dr. Badcock had begun with an Introduction, indicating the differences between his dating and the generally accepted dating of the Pauline Epistles, and the grounds on which he was not satisfied with the generally accepted dating. As it is, these things will not be readily grasped even by those who are familiar with St. Paul's life and letters. It is not enough to lay down a Pauline chronology and then to plunge without any further explanation into the consideration of the Epistle to the Galatians.

While this is said, we cannot but allow that Dr. Badcock has written a careful and scholarly work, on which he has expended much labour. It is

the form of the work that leaves something to be desired. We are not ungrateful, however, for the synopses with which each chapter begins. Nor can we fail to admire the skill and ingenuity he displays in his efforts to unravel the tangled story of St. Paul's life and letters. We must also grant that 'a reconstruction which shows the interdependence of hitherto uncorrelated events renders them far more easy for the student to memorize than a mere agnostic *non possumus*, which leaves them floating at random in a baffling and impalpable mist.' But is not the 'pragmatic sanction' apt to lead to the danger of taking short-cuts to history?

### A BOOK OF CHANGED LIVES.

'On the other side is the steep descent to pride. Quite clearly, the old theologians were right when they classified pride among the deadliest sins. Mr. G. K. Chesterton has cogently argued that pride is a poison so very poisonous that it not only poisons the virtues: it even poisons the other vices. Pride puts a strident note in a man's voice: it persuades him to boast and brag, to strut and shout, to assert his little self and make a gospel out of "self-realization." And the abyss is very deep. An old saint has said, "Ridding yourself of pride is like peeling an onion: every skin you take off there is another skin beneath." The proud man may *do* things—big things. And success will feed his pride. But he stands like a showman, in the midst of all his achievements, waving a fat palm and saying, "Alone I did it."

'How are both these dangers to be avoided, the steep drop to inferiority and impuissance, and the sharp fall to pride? How are the gains of both to be conserved? They *have* gains. The humility of one, and the practical achievement of the other, are not to be despised. Can life be lived purposefully, and with real effectiveness, and yet without egotism? Can a man *do* things (big things, perhaps) and not be proud? Can he be humble and not inferior? Yes. Both! Both together! He can walk along the ridge of the guided life, responding to God's constant call to service, striding out of the prison of his inferior self at the commanding voice in his soul and doing things he dared not dream to do; and, at the same time, knowing that all his strength is drawn from a divine source, he can walk with humility.'

This is a quotation from 'God Does Guide Us,' by the Rev. W. E. Sangster, of Brunswick Methodist Church, Leeds. It is also a quotation from *By the*

*Grace of God*. For Messrs. Hodder & Stoughton have had the good idea of building up a book of religious experience through long quotations from recent writings of E. Stanley Jones, Hugh Redwood, W. J. Smart, A. J. Russell, Mildred Cable, and Francesca French, and many others. And as we read the pages in this way for the second time they develop a fresh meaning and we get a cumulative effect from the variety of testimony which is very impressive. And so we see 'beyond contradiction or doubt the reality of the living Christ working in the lives of ordinary people to-day.' The price of the volume is only 5s., and already we see its bright red jacket in many booksellers' shops. It has every appearance of being a 'best seller'—and deservedly so.

*Jesus Christ our Lord* (Abingdon Press; \$1.75), by Professor Otto Justice Baab, of the Department of Old Testament Interpretation, Garrett Biblical Institute, Evanston, Illinois, is a vigorously written book, distinctly American in flavour, by a writer who has made his subject his own. His aim is to declare the Divinity of Christ, not in Biblical or Credal terms, but in terms 'that have a definite meaning and value for modern men living in a time of unprecedented social confusion and personal despair.' In short, he offers a pragmatic proof of Christ's Divinity. He asks us not to consider what Christ is, but rather what Christ does. The book is informed with the humanitarian and socialistic spirit, and treats of such subjects as the Relation of Christ to War, Race Relations, Sex Relations, and the Economic Order.

But the writer seeks to hold the balance as between socialism and individualism, using these terms broadly. Indeed, mediation is one of the notes of his book. Here is a typical expression of his viewpoint as well as a sample of his forcible style: 'It is absurd to think that immortality can mean much to men who never experience the bliss of communion with a beloved, or the joy of battling against evil forces in the world for the sake of an unrealized ideal. Even though some fantastic reassembly of organs and powers lost by death should occur after death, such an event might produce a mechanical robot, but never an immortal soul. Eternal life means a life lived in devotion to communion, to love, to justice, expressed in human relationships and continued in the life beyond the grave.'



The charge has often been made that John Wesley had no interest in the social betterment of the people, but only in the saving of souls, and that the Methodism he founded 'forgot the new Manchester in the New Jerusalem.' *The Economic Ethics of John Wesley*, by Kathleen Walker MacArthur (Abingdon Press; \$1.50), may be taken as a sufficient refutation of that criticism. The writer is able to show how wide and deep was Wesley's concern for human uplift in every form, how keenly he sympathized with such classes as the miners and the unemployed, and how searchingly he analysed the causes of poverty. The work is carefully done, and the lucid style of writing makes the reading of the book a real pleasure.

A very able and helpful book on the relation of the spiritual factor to the medical and psychological factors in the healing of disease has been written by Mr. A. Graham Ikin, M.A., M.Sc., a psychologist working under the Archbishop of York's committee of doctors and clergy: *The Background of Spiritual Healing, Psychological and Religious* (Allen & Unwin; 6s. net). The book contains a series of lectures given at a conference held to consider the relation between Psychotherapy and the Church's Ministry of Healing. Both sides were given by lecturers representing the two ways of approach, and the author intervened to deal with some of the fundamental problems underlying both methods. His book is mainly psychological, addressing, as he did, spiritual healers. But it recognizes frankly the emergence and the value of the spiritual factor in healing, and this is emphasized in the chapters on 'Suggestion and Faith' and 'Psychoanalysis and Confession.' The book is a valuable one. It is made easier to follow by a careful summary given at the beginning of all the chapters.

Professor Gordon S. Jury's *Value and Ethical Objectivity* (Allen & Unwin; 7s. 6d. net) is, he tells us, a 'slightly revised form' of a thesis submitted for a higher Degree in Yale University. As a thesis it ranks very high. But we may be doing some service to those who cherish the laudable ambition of seeing their theses in book form, if with all respect we remind them that few theses with merely slight revision are ready to become books. A thesis may need to be largely recast with considerable additions and subtractions, it may have to be condensed into an introduction to a vital subject to which it leads up, a topic growing out of the thesis-proper, before a really worthwhile book will emerge. From this angle of criticism Professor Jury's thesis-book is

far from being among the worst we have reviewed. It is just because, so far as it goes, it is so very good, that we have been moved to write as we have done. Our complaint is that the last chapter is a sketch of an argument which we are convinced the author is competent to work out, and which, if he had developed it, would have made this book a notable contribution to philosophy. That chapter deals with a question of profound interest and importance—by what method or criteria may the objective validity of judgments of value be verified? What we get in the body of the book—discussions of values and their objectivity, the relation of Ethics to Axiology, and a penetrating criticism of terms common in ethical discussions—is very ably done. But then it has been done in recent times so frequently.

*The Philosophy of Relativity*, by Professor A. P. Ushenko (Allen & Unwin; 8s. 6d. net), is a book for the specialist. It is severely logical, and the writer might have prefixed to it Plato's warning to the non-mathematical to stand aloof. The general subject of the book is a study of the implications of the Theory of Relativity with its concept of space-time. 'The concept of event is the basic category which the Theory of Relativity has introduced to replace the obsolete notion of substance.' This involves fundamental changes in our conceptions of matter, of motion, of simultaneity, etc. On these topics the writer argues with great acuteness and with a wonderful degree of lucidity considering the abstruse nature of the reasoning. He shows great fairness in his criticism of variant theories. Finally, he discusses the question whether the category of event, which has displaced the category of substance, is itself to be regarded as an ultimate category. He inclines to the possibility that a category more basic may be discovered, in which case 'the outcome would be a different analysis of nature in which there might be no assignable part left to space-time.'

*The Bible in Seventeenth-Century Scottish Life and Literature*, by Mr. Duncan Anderson, M.A., Ph.D. (Allenson; 6s. net), is a book full of interest and information, especially to Scottish readers. Its scope is rather wider than its title would indicate, for it seeks to cover the whole religious life of Scotland in the period chosen. First we have several chapters on the political and social life as coloured by the religious struggle of the time. Then we have chapters dealing with superstitious beliefs and practices, with education, art, and

literature. There is evidence on every page of wide reading and patient research, while full references are given. Yet one is left with the feeling that the writer does not get to the heart of his subject. In historical records of this sort the exceptional is apt to be quoted as the customary, and it is doubtful if the resultant picture gives a balanced and sympathetic view of the period. In this case there is a very significant omission. No attempt is made to indicate what the Bible was in the private devotional life of the Scottish people of that time. Their life had surely something deeper in it than political conflicts and ecclesiastical disputes, burning of witches, and stern Church discipline. For those, however, who are interested in the external manifestations of religion in seventeenth-century Scotland this book is a mine of information.

It was in 1930 that the first edition of Professor C. A. Anderson Scott's *New Testament Ethics* appeared. In 1934 a second edition was required, and now the publishers, the Cambridge University Press, have published a cheap re-issue at 3s. 6d. net. Those who have not already got the volume should not miss this opportunity of acquiring it.

The Rev. W. Mackintosh Mackay, D.D., of Sherbrooke Church, Glasgow, has had the excellent idea of collecting the 'also' texts. He has prepared fourteen short studies on these, with the title *The Significant Also*—'He made the stars also'; 'Thou hast given me a south land; give me also springs of water'; 'He hath made every thing beautiful in its time: also he hath set eternity in their heart,' and so on down to the last two, 'Ye believe in God, believe also in me,' and 'And this commandment have we from him, that he that loveth God, love his brother also.' The publishers are Messrs. James Clarke & Co., and the price is 3s. 6d. net.

*The Incredible Church*, by the Rev. J. W. Stevenson (James Clarke; 3s. 6d. net), is introduced in a foreword by Canon Raven, who speaks of it as 'a deeply moving, deeply searching book.' So it is. The writer, who by his own confession has passed through a profound spiritual change, delivers his message with a certain prophetic urgency and conviction. Perhaps the tone is a little too pontifical for one whose ordination vows are still so fresh upon him, but he has thought deeply and with intensity. His subject is really the Church's mission in the world of to-day. He sees a world under judgment,

a civilization disintegrating to make room for a new age, and he foresees a 'little Church' growing within the greater Church, a remnant of the elect, doomed or privileged to bear the Cross in a sacrificial mission for the salvation of the world. By a most unfortunate printer's error page 155 is substituted for page 145 and the end of the book is lost.

Professor Emil Brunner, the eminent Swiss theologian, has for some time back, as is well known, taken an active interest in the Oxford Group Movement. He considers that his own function is 'to work as an interpreter on both sides, to interpret the Group Movement to the theologians and the churchmen, and to interpret theology and Church to the Group Movement, so that the one side can know the other as its necessary correlate.' He has written a little book, *The Church and the Oxford Group* (Hodder & Stoughton; 1s. 6d. net), which will doubtless be widely read, as it deserves to be. Professor Brunner is not blind to the mistakes and shortcomings of Groupers, but he is profoundly convinced that they have got the stick by the right end. He shows convincingly that their principles have scriptural authority and their practice is in harmony with the primitive Church. It would be a lamentable business if Church and Group were to stand apart casting stones at each other. What is needed is an ever closer union and more sympathetic mutual understanding. Towards this Dr. Brunner's book should prove very helpful. 'If anyone takes pleasure in pointing out triumphantly the many and grave mistakes that have been made in the Group Movement, and continue to be made, we on our side will point thankfully to what God has been able to do through this Movement for many thousands of men, in spite of all error and human weakness.'

A book on prayer that is devotional and intelligent as well will be welcomed by devout souls who tend to 'faint in prayer.' And it is such people Professor O. Hallsby has in view in his book, *Prayer* (Hodder & Stoughton; 2s. 6d. net). The book is the fruit of an ardent desire to help those who have difficulties in prayer, and especially difficulties about themselves. The particular topics the author selects are such as these: What Prayer Is, Wrestling in Prayer, The Misuse of Prayer, Forms of Prayer (he means kinds), The School of Prayer, Problems of Prayer. The book is suitable for devotional reading. It is translated by Mr. C. J. Carlsen.

The Rev. Canon Peter Green, D.D., whose writings



are always so shrewd and sensible, has given us a most interesting little book on *Some Gospel Scenes and Characters* (Longmans; 3s. 6d. net). He is persuaded that gospel critics are too wooden and unimaginative. Where everything is not made perfectly clear they are ever ready to assume inconsistencies and difficulties of authorship. In seven short chapters Canon Green deals with the Blessed Virgin, the Visit of the Magi, the Four Evangelists, and the Resurrection narratives. Every one, of course, will not agree with the imaginative filling-in which he supplies, but he always makes out a plausible case, if not a strong probability. As he justly says in reference to the Resurrection stories, 'My method of reconciling the various narratives may not be the correct one. But it does reconcile them; and if it does do so, then some other way may be found that does so more correctly.' It is a most wholesome, instructive, and pleasant book.

'Twenty years ago, God wonderfully blest my soul, and I was led into the spiritual experience of "sanctification by faith," "the Baptism of the Spirit," "the Keswick blessing," or whatever other term may be used to define the specific fulness of blessing, the gift of God.' So Mr. Henry E. Brockett writes in *The Riches of Holiness* (Marshall, Morgan & Scott; 3s. 6d. net). The book is a testimony and a message, based on this vital experience. And there will be many interested and ready to hear how this experience was led up to and possessed.

The centenary of the birth of D. L. Moody must have refreshed the memory of many older Christians and introduced to a younger generation the personality of the great evangelist. In this connexion the publication of *Moody, Winner of Souls*, by Mr. A. Chester Mann (Marshall, Morgan & Scott; 1s. net), is opportune. It makes no claim to originality. On the contrary, perhaps too confidently, it presumes a knowledge of Moody's life and work, and expressly refrains from quoting some of his best known sayings on the ground that they are already familiar to every one. The writer gives a simple outline of Moody's career, with some added information regarding the institutions he founded. The narrative is clear and interesting, and will supply to many readers just that amount of information they desire. At the same time it is fitted to quicken faith and Christian zeal by the contagion of its enthusiasm.

The story of *William Quarrier* (Pickering & Inglis; 2s. 6d. net) and the Orphan Homes of Scotland which he founded has been excellently

told by Mr. Alexander Gammie, who is already well known as the author of a number of biographies. There is considerable similarity between the story of William Quarrier and that of George Müller, for neither appealed to the public for support but depended solely on prayer, and both received large sums of money and expended them faithfully. In the Quarrier Homes more than 20,000 children were supported and educated, and when Quarrier died he left not only the Homes but a large sanatorium for consumptives and a colony of homes for epileptics.

Religious thought on the Continent has decidedly taken a swing back in the direction of the old Reformation doctrine. This movement is closely associated with the name of Karl Barth, but Emil Brunner is hardly less distinguished an exponent of it, and as an exponent he is perhaps the more lucid of the two. Some time ago he published in German a simple statement of the Christian creed, which has already been translated into several other languages. It is now given to us in English by John W. Rilling under the title of *Our Faith* (Scribner's; 5s. net). Basing himself on the Bible as the Word of God, the writer deals in thirty-five brief sections with the main topics in Christian doctrine, beginning with the reality of God and ending with the Last Judgment and the Life Eternal. The treatment is marked by deep reverence for the Word, by a welcome emphasis on the Sovereignty and Righteousness of God, and man's utter need of a divine redemption.

In *We Beheld His Glory* (S.P.C.K.; 5s. net), Professor Nicholas Arseniev, already known to us by his 'Mysticism and the Eastern Church,' gives us a very short chapter on 'The Realism of Early Christianity,' and then eight chapters of survey of recent movements and tendencies visible in a great number of churches. The book is dedicated to 'The Movement toward the Union of the Church of Christ.' The learned author has read widely and studied deeply, and his chapters dealing with recent Church movements in Germany are specially interesting and informative. To our regret he seems to be depressingly ignorant of movements among those designated 'the Scotch Presbyterians' ('Scotch' is the translator's not the author's *faux pas*). The question we should raise is this. Professor Arseniev and every other Greek Orthodox writer we know all speak very kindly of us Protestants, and give us credit for what recent approaches we have made in ecclesiology to the ancient Catholic

tradition. But we should like to hear from them what steps, if any, they propose to take nearer us. Have we to go the whole way to them? It seems to us that it is high time that somebody put that question bluntly to them. As indicated, the present work is a translation from the original German. On the whole the translation is well done, but what is the meaning of 'the Incarnation loses out'?

Miss Frances M. M. Comper has edited and modernized a number of poems collected from English Manuscripts from the fourteenth to the sixteenth centuries. These have now been published by the S.P.C.K. with the title *Spiritual Songs* (7s. 6d. net). The Preface is contributed by Sir Herbert J. C. Grierson, Professor of English in the University of Edinburgh. 'There are some beautiful things,' he says, 'that will never come again, and not individuals alone but classes of things.' One of these is the religious songs of mediæval times. Of those which Miss Comper has collected he says: 'The human touch, yet entirely reverent, prevails throughout. Behind them lies a body of doctrine, fully articulated, on the Trinity, the Incarnation, the Mass, the Virgin, the Saints. But it is the human side that is always emphasized with perfect simplicity. The Divine Child who is a child and yet can tell his Mother of the sorrows he is to endure and why; the babe who is a king though he lieth in hay, where

kingis three

That blissful flower come to see;

is a knight who puts to flight the fiend. Love is the dominant note throughout, but not the erotic as in so much of the later mystical poetry. It is the love of God for erring man unlimited in its range, and the love of the redeemed for his Saviour, and for the Virgin Mother and the Saints who plead for him.'

Pacifism is a live question to-day, and no subject stands more in need of careful and dispassionate consideration than the Christian attitude to war. A real contribution to the discussion comes from the pen of Mr. W. M. Watt—its title *Can Christians Be Pacifists?* (S.C.M.; 2s. net). After a thoughtful

exposition of love as the fundamental principle of Christian morality, the writer goes on to consider how this love is to express itself when conflict arises between individuals and nations. He points out that A has a duty not only to the aggressor B but also to others, and again that the moral situation is altered if A is the spectator of wrong and not himself the sufferer. In general he shows how complex the moral problem usually is, and how incapable of being solved by the all-round application of some simple rule. The excellence of the book is that it does not simply argue in the abstract, but deals with practical problems and keeps in touch with actual situations. The writer is a convinced advocate of international federation as the only hopeful road to world peace.

*The Thorn in the Flesh*, by Toyohiko Kagawa (S.C.M.; 2s. 6d. net), contains five addresses in which the writer conveys 'God's message to those in trouble.' Like other writings of the famous Japanese Christian saint and reformer this little book is full of sound common-sense teaching, with apt illustrations which at times seem quaint to Western minds. No one has a better right than Kagawa to speak to the afflicted from his own experience, and his words will carry good cheer and courage to many troubled hearts.

*The Text of the Major Festivals of the Menologion in the Greek Gospel Lectionary* (University of Chicago Press and Cambridge University Press; 1s. 3d. net), by Mr. Morgan Ward Redus, Ph.D., is the second number of the second volume of the University of Chicago's Studies in the Lectionary Text of the Greek New Testament. The Menologion contains the lections for the calendar year beginning with September 1. The basic data of the present discussion, the text of the greater festivals, are the result of collations of twenty lectionaries. It is found that the great diversity in relation to the saints and Scripture passages which characterize other parts of the Menologion is not true of the greater festivals. This is in accordance with Professor Colwell's suggestion that only on the days of the major festivals does unanimity exist among the Lectionaries.



## The Best Books on Worship.

BY NATHANIEL MICKLEM, PRINCIPAL OF MANSFIELD COLLEGE, OXFORD.

A GENERATION ago it might have been difficult to name a dozen current books of importance upon worship. To-day the spate of books upon this subject is so great that two of serious moment have appeared during the time I have been engaged on this article, and I cannot but fear that ignorance and prejudice may have caused me to overlook or undervalue several that should be mentioned. I should prefer that what I have written should be headed 'Very Good Books' rather than that I should seem to claim assurance as to the best.

1. Of older books, lest it should be forgotten or neglected, I will give the place of honour to *A Guide to Prayer*, by Isaac Watts, which gives the substance of his teaching on Public Worship, and of which Mr. A. G. Matthews says, with some justification, that 'no better treatment of its subject has ever appeared in print.' In the middle of last century appeared C. W. Baird's *A Chapter on Liturgies*. The author was concerned wholly with the worship of the Reformed Churches in the Genevan tradition. To the Cisatlantic edition is added an appendix by Thomas Binney on the question, 'Are Dissenters to have a liturgy,' which contains one of the noblest vindications of *ex tempore* prayer. Shortly afterwards *Translations of the Primitive Liturgies*, by J. M. Neale and R. F. Littledale, brought before the general public the first and lyrical period of the Church's praise.

Towards the end of the century appeared L. Duchesne's study of the Latin Liturgy before Charlemagne, which came out in English under the title of *Christian Worship: Its Origins and Evolution*. F. E. Brightman's monumental *Liturgies Eastern and Western* appeared shortly afterwards, and his great work on *The English Rite* was published in 1915.

2. I have neither space nor competence to discuss the vast foreign literature on this subject, but I must name a very few books lest I wholly fail to cover the field. G. Rietschel's *Lehrbuch der Liturgik*, which came out in 1900, has, I am told, 'all the virtues of German Protestant scholarship.' Professor R. Otto's *Zur Erneuerung und Ausgestaltung des Gottesdienstes* may be taken as representing an important liturgical movement in Protestant Germany. Incidentally it shows that Dr. Otto is much more of a Protestant than might be supposed

by those who know him chiefly through *The Idea of the Holy*.

*Die betende Kirche*, edited by the monks of the Benedictine monastery at Maria Laach, is the most important book on the very significant liturgical revival in the Church of Rome. Dr. Boulgakoff's *L'Orthodoxie* is a monument of the awakened exile Church of Russia. Professor R. Will's *Le Culte* in three volumes is the greatest philosophical Protestant treatment of the subject. The Swedish Professor Linderholm's very important little book on the Church's liturgical year is available in German under the title *Neues Evangelienbuch*. Finally, I must mention the very useful collection of texts available in Professor Clemen's *Quellenbuch zur praktischen Theologie: I. Quellen zur Lehre vom Gottesdienst*; it omits, however, the worship of the Eastern Church. I am afraid this list of foreign books must appear arbitrary, but it indicates the part of the field little covered by current British literature.

3. The best introduction to the study of the Church's worship, neither too technical nor too popular, is Miss Evelyn Underhill's new book entitled *Worship*. She sets before us 'the normal and balanced life of full Christian devotion; with its vast metaphysical reference, its noble historic framework, its deep tenderness, its ordered beauty, its daily and seasonal rhythm, its sacred intimacies and willing activities, its self-oblivious spirit of oblation before God and generous fellowship with men, its sanctifying power.' Miss Underhill is not equally well-informed about all the Christian denominations, but she has the truly catholic spirit which can enter sympathetically into every part of the great tradition.

Among more popular introductions we may put first the late Dr. Burkitt's essay on *Christian Worship*, which was Part II. of *The Church of To-day* and is now published separately. It is historical in treatment and ascends to its climax in the Book of Common Prayer. Its omissions and defects on the Protestant side are made up by the late Dr. R. S. Simpson's *Ideas in Corporate Worship*, an admirable introduction from the Presbyterian side, by Dr. Anderson Scott's *The Church: Its Worship and Sacraments*, which, of course, is excellent, and by Dean W. L. Sperry's *Reality in Worship*,

which represents the best American non-episcopal tradition.

4. I turn next to **books that are mainly historical.** *The Jewish Background of the Christian Liturgy*, by Dr. W. O. E. Oesterley, appeared in 1925. Dr. A. B. Macdonald's *Christian Worship in the Primitive Church* is a first-class piece of work which incidentally brings before English readers such foreign discussions as Lietzmann's *Messe und Herrenmahl*. The Biblical Essays by Drs. Wheeler Robinson, T. W. Manson, Cadman and Dodd in *Christian Worship*, the volume of essays published in celebration of the Jubilee of Mansfield College, must be mentioned in this connexion.

*The Roman Mass*, by Pierre Marandet, gives a good historical account of the Roman rite, indicating at once how old and how incomplete it is. Of fundamental importance for Genevan worship is Dr. W. D. Maxwell's *John Knox's Genevan Service Book*, 1556. His very recent book *An Outline of Christian Worship* is a first-rate textbook covering the whole field, and is to be commended as the best available introduction to the scientific study of the subject. This is, perhaps, the place to mention Dr. A. L. Drummond's *The Church Architecture of Protestantism*, which is of wider interest and importance than its title might suggest and should be consulted by all who are concerned that outward form should correspond with inward spirit in the worship of the Protestant Churches. 'The Setting and the Service,' he says, 'are so closely related that it is difficult to judge a church unless one sees the cultus "in action," and can determine whether they are in harmony.' The Mansfield book of *Essays on Christian Worship* contains chapters on the Early Liturgies, on Mediæval Worship, on Luther, Zwingli, Calvin and the Puritans, all of which are of importance. Finally in this section I must refer to the Swedish Bishop Brilioth's *Eucharistic Faith and Practice, Evangelical and Catholic*. This is rather a theological than a purely historical inquiry; it deals, in particular, with the Eucharist in the Early Church, and then with the Lutheran, Reformed, Anglican, and Swedish rites.

5. For the rest it will be convenient to **treat of books denominationally.** The most remarkable book from the Church of Scotland is Dr. D. H. Hislop's *Our Heritage in Public Worship*. Leading ideas of the book may be indicated by reference to some of the chapter headings such as *Worship in the Eastern Church (or the Christian Mystery)*, in the Roman Church (or the Idea of Sacrifice), Lutheran Worship (or the Word in human experience), Reformed Worship (or the Word as God's

will), the Anglican *Via Media*, the Quaker Reconciliation (or Worship through silence), Symbolism (or the drama and beauty of worship), Prayer (or the offering of sacrifice). One of the many merits of this book is its most sympathetic interpretation of the various traditions.

*Liturgy and Worship*, edited by Dr. Lowther Clarke, is a series of essays that together form an elaborate companion to the English Book of Common Prayer. The book is really an authoritative work of reference for all matters of worship from the Anglican point of view. More original (and perhaps destined to be of unusual importance) is Father Hebert's *Liturgy and Society*. It is a discussion of 'the function of the Church in the modern world,' and it represents an Anglo-Catholicism that is not in any degree romanizing. Great stress is laid upon the lamentable and fundamental breach with primitive tradition when the Eucharist in the Middle Ages became so much an adoration of the host that it almost ceased to be a communion of the faithful. Father Hebert hardly does justice to the Genevan Reformers who by a sure instinct and without special liturgical knowledge restored the Eucharist as the Church's communion to a central place. Bishop W. H. Frere's *The Principles of Religious Ceremonial* is a book of recognized authority.

The new liturgical movement in the Church of Rome is represented in English by Romano Guardini's *The Spirit of the Liturgy*, which is now included in the volume called *The Church and the Catholic*. Those who know and value only *ex tempore* prayer have much to learn from it. Part of Professor Heiler's *Catholicism* (pp. 373 ff. in the English translation) should be consulted in this connexion. The chapter on the 'Comparative Study of Denominations' in Dr. Ambrosius Czakó's *Philosophy of Religion* is intrinsically important, and gives an indication of that much fuller account of Romanism from within which is to be found in his *Katholizismus*. Dr. Czakó is now a minister of the United Church of Canada.

The tradition of the Independents is represented by my brother, Mr. E. R. Micklem's *Our Approach to God*. This book is a not uncritical vindication of the ritual tradition of historic Protestantism. The concluding section of the Mansfield *Essays on Christian Worship* is along similar lines. Dr. J. E. Rattenbury in *Vital Elements of Public Worship* typifies admirably the new movement in the Methodist Church. The Quaker way of worship is expounded by Mr. H. H. Brinton in *Creative Worship*, but I gather that the Society of Friends



would prefer to be judged by the relevant sections in their *Christian Discipline*.

I am very conscious that this bibliography is lamentably incomplete. But any one who will consider the books enumerated above will become aware that there is a living and œcumenical liturgical movement throughout the Christian Church and will be able to grasp its main features. The modern reformers, who in every case would claim to be conservatives returning to older and better models, are everywhere unpopular, but nothing of importance seems to be said by their opponents. Whereunto this new movement in the various churches will lead cannot safely be predicted, but a few general observations will be in place.

In Protestantism this movement is much more than a reaction from the aridities and slovenliness which have not infrequently marred Protestant worship. It rests upon a firm foundation of historical research. There has been a spiritual rediscovery of the worship of the Primitive Church and a rediscovery of the mind and witness both of John Calvin and John Wesley. Amongst those who know only the tradition of Protestantism at

its lowest ebb, the modern reformers, who in fact have set themselves to revive historical Protestantism, are constantly suspected of romanizing tendencies. The suspicion is ill founded. No Protestant can read, it is true, Dr. Hislop's exposition of the Roman rite, or Guardini's *Spirit of the Liturgy*, without a more sympathetic insight into the meaning and power and beauty of the Roman Mass; but a critical and historical study of the whole field of Christian worship shows that the Roman way is but one tradition among many, and that it is from certain aspects very seriously and fundamentally defective. I can imagine no book so likely to check the Romeward drift of a certain section of Anglo-Catholicism as Father Hebert's fine book on *Liturgy and Society*. None the less, there can be no doubt but that the sympathetic study of the whole Christian tradition powerfully reinforces the ever-growing demand for Christian reunion.

If this paper should come to any minister who hitherto has given little thought to the historical and philosophical study of Christian worship, I advise him to read first Miss Underhill's *Worship* and then Dr. Maxwell's *An Outline of Christian Worship*.

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## The Teaching of Theology.

### IV.

BY THE REVEREND W. F. HOWARD, M.A., D.D., OF THE LAMPLOUGH CHAIR OF NEW TESTAMENT LANGUAGE AND LITERATURE, HANDSWORTH THEOLOGICAL COLLEGE, BIRMINGHAM.

In the debate which Canon Raven has opened with all the dash of a cavalry leader, my vote is given on the side of Dr. Garvie's wide experience rather than in favour of the pronouncements of the brilliant Regius Professor at Cambridge. It may be that Dr. Raven's wrath has been kindled by a system of training for the ministry with which many of us are unfamiliar. This is not to say that any writer who represents the ministerial training that is being attempted by his own Church can regard that work with complacency. If he does, then Canon Raven's drastic criticism is indeed a wholesome medicine. He must acknowledge that there are gaps in the curriculum as well as faults in the method of teaching, and that only too often subjects which ought to kindle the eager interest of

the student are damned by the dullness of the lecturer. No subject that has a place in any theological curriculum is irrelevant to the needs of the preacher. If that seems to be the case, the fault lies with the teacher.

Any discussion about the subjects to be taught should take into account several preliminary considerations.

(a) Many questions of current interest and importance already occupy a central place in the thought of every candidate for the ministry. He has read, and he will go on reading, books that keep him abreast of contemporary opinion. In groups and study circles some of these subjects which Dr. Raven regards as the supreme questions of the hour are being debated by students almost *ad*

*nauseam*. To overload the curriculum with official courses of lectures on pacifism and sex would be superfluous, though how any course of lectures on social ethics can entirely neglect these topics, I fail to understand.

(b) In the matter of general literature (history, essays, biography, poetry, criticism), so immensely important for the culture of the mind, very much can be done by suggestion. At most Theological Colleges there are lectures in English Literature. But quite as much is done by informal tutorial talks, by illustrative references made during lectures on other subjects, and by encouraging the habit of browsing in the College library.

(c) In those churches which recruit their candidates from business and professional life quite as much as from the school and the university, practical needs are in small danger of being crushed by academic standards. Even were this not so, the best clinical training comes in the months which follow the close of College life. When this very question was under debate at COPEC, Canon Spencer Elliott declared that he would undertake that a curate under his charge would learn more in one month about the life of the people and the way to enter into their needs than he could learn by a year of lectures.

(d) Much could be done, and is being done, to stimulate and direct interest in the practical duties of the ministry by short, intensive courses, given by experts at suitable centres, during the long vacation.

(e) The purpose of a Theological College is to give a man a mental and moral training so that throughout his ministry he may live a life of self-discipline, and keep his mind well-stored and alert to vital issues. It should also enable him to learn what is the very essence of the Christian message, and how to communicate that to his contemporaries.

(f) The curriculum must be determined largely by the duration of the course and the educational standard of those who are admitted.

It may be of some interest to outline the course of ministerial training that is provided for candidates accepted for the ministry of the Methodist Church in this country. Apart from Wesley House, Cambridge, which is a post-graduate College, there are five Theological Colleges, all working under the direction of one central committee, but with considerable local freedom in determining the details of the time-table and the curriculum. Candidates who have graduated have a five-year course, non-graduates a seven-year course of preparation. Graduates spend two or three years, non-graduates three or four years, in College. The remaining years

of probation are spent in pastoral work, during which an extended course of directed study is carried on, with annual examinations, before ordination takes place.

At Wesley House the normal course is to prepare for the first part of the Theological Tripos, with supplementary lectures in Systematic and Pastoral Theology. At the other Colleges (Richmond, Didsbury, Headingley, Hartley-Victoria, and Handsworth), those men who have matriculated in the required subjects enter for a Theological degree, or for an Arts degree, to be taken partly in non-theological and partly in theological subjects, at the local University (London, Manchester, Leeds, or Birmingham). Many of the other students have the same University lectures in so far as they are given within the College. This helps to maintain a good academic standard of work. At all the Colleges a sound foundation is laid in Old and New Testament, and Systematic Theology is regarded as of cardinal importance. The other subjects which have a place in the curriculum of all these Colleges, though with a varying emphasis, are Psychology, Ethics, Philosophy of Religion (including Comparative Religion), Church History, English Literature, and practical instruction in such matters as voice production and sermon construction and delivery. Every man (with the rarest exception) takes Greek, and rather less than one-third take Hebrew also. In the course of directed study, which continues through probation until Ordination, Biblical studies and Theology are carried further, together with an additional subject which may be chosen from the following: (a) A special period of Church History, (b) Philosophy, (c) Apologetics and Comparative Religion, (d) Economics and Social Ethics.

The personal observations which I should like to make are these:

(1) Our duty is to train men for the Christian ministry. They have to preach the Christian gospel, not a Christianized tincture of Humanism, nor a twentieth-century Gnosticism. Since Christianity is a historical religion and its theology is based upon a divine revelation, the first emphasis must be laid upon the New Testament, and upon the Old Testament, without which the New can never be perfectly understood.

(2) A University can only take account of Biblical and Historical Theology. Important as this is, it is not enough. Systematic Theology, starting from the Bible, and taking note of the historic attempts to shape the Christian Creed, has a higher service to fulfil. It should relate, as far as possible, the Christian revelation to all experience and present



the truth that became incarnate in Christ to the modern world of thought and life. For this reason the Chair in Theology is the vitally important appointment in any College staff.

(3) In view of the exclusive claims made by some sections of the Christian Church, a sound knowledge of Christian origins, and of the ecclesiastical and doctrinal controversies of the first five centuries, can hardly be dismissed as useless. But as Christian reunion is one of the vital questions of the hour, a study of the history of the Christian society during nineteen centuries is imperatively demanded, even if it were only to learn how to avoid the repetition of past blunders. Of course the story of the Church should be read in relation to its contemporary background. The sense of proportion which historical study provides is one of the greatest needs of our own time.

(4) Pastoral Theology deserves a higher place than is sometimes given to it. It should include instruction both in the methods and in the classics of the devotional life, and in the application of psychology to the work of the pastorate.

(5) A sound foundation in Hellenistic Greek is of twofold value. (Would that more men came in with a good equipment of classical knowledge! Some may be encouraged to go on from the simpler Hellenistic to read in the original some of the great masterpieces of Greek literature. This is a prize always to be held before the eyes of the eager student.) Linguistic exactitude is an excellent corrective to facile generalization—the peculiar peril of the theological student and of the preacher! Twenty-five years ago Professor James Denney wrote: ‘Philosophers used to be our botheration, now it is economists, but they have all souls above parsing’! But who can overestimate the joy of the preacher who reads his Greek Testament daily? Whatever the toil involved in that first year of struggle with the grammar, it is repaid a hundred-fold in the years that follow.

(6) For the great majority of men who enter College with no knowledge of Latin or Greek, Hebrew must remain an unknown territory. But I am convinced that our anti-Semitists have pressed their victory much too far, with disastrous consequences for Biblical studies in the next generation. Whatever may be thought about the wisdom of including Hebrew in the curriculum for non-graduates, it is hard to understand why London University has recently made so abject a surrender of its distinctive degree in Divinity. As originally laid down, the London course in Divinity was an excellent programme. For the non-graduate there

was the Intermediate Divinity, with a good syllabus in Latin and Greek and in Roman and Greek History (this has now been whittled down), Ethics and Psychology, New Testament Greek and Elementary Hebrew. Then came the B.D., with Hebrew and Old Testament, Greek Testament, Church History to A.D. 451, Biblical and Historical Theology, Philosophical Introduction to Theology, and an additional subject with one option out of six alternatives. Then followed B.D. Honours, in which specialization came after a good and broad foundation. Now Hebrew, apart from the elementary syllabus for the Intermediate, is to be reduced to one of the alternatives under the last section at the Final B.D. Unfortunately this surrender does not only affect those Colleges which have pressed for the change. It will affect the academic standard of Divinity degrees throughout the country. Perhaps there has been no such stimulus to Biblical and Theological study for men after their ordination as the Divinity Faculty of London University has provided by its external degrees.

I should like to see all the abler men in every College year given at least the *chance* of learning Hebrew. For one thing they would gain an outlook into the Semitic world such as only a knowledge of a language can give. All the other languages which have a place in our educational system belong to the Indo-European family. When we remember that most of the writers of the New Testament were Semites, the importance of this becomes obvious. Hebrew is so simple when the first very difficult stage is passed, and progress in it is so rapid that the diligent student is soon rewarded. The almost complete disappearance of Hebrew which is threatened in the near future will react gravely upon the study of the New Testament. Of course, my plea only extends to a minority of theological students, and, apart from candidates for a degree in Divinity, I think the subject should be optional.

(7) Critical introduction (including Textual Criticism) is only a means to an end, and should have a subordinate place. But no one who is aware of current theories about the formation of the Gospels can suppose that the position is static. Some of the most widely read ‘Lives of Jesus’ of our time assume a radical criticism of the Gospels which the Christian minister ought to be in a position to assess at its proper worth. Moreover, if he cannot explain to a Sunday-school teacher the meaning of the footnotes in Moffatt’s *Translation of the N.T.*, or see the bearing of the latest fragment whose discovery furnishes a whole column in the *Times*, he stands condemned as the merest amateur. It

is all to the good that we now recognize, as Dr. Dakin so admirably says, that 'New Testament Introduction ought to be quite subordinate to the greater questions of the Faith.' Introduction is subservient to exposition, and exegesis deals not with isolated passages, but brings out the main lines of the writer's message.

A return to Biblical preaching in no narrow sense,

but in its widest sweep and in its highest inspiration, is one of the most clamant needs of our time. Let the Theological Colleges make their contribution to supply this want. But unless the message is proclaimed by men of living faith, of keen vision, and of broad sympathies, I am afraid that any discussion about the teaching of Theology will prove a purely academic debate.

## In the Study.

### *Virginibus Puerisque.*

'Please, can you tell me the right time?'

BY THE REVEREND D. W. ROSS, PRETORIA,  
SOUTH AFRICA.

'It is time to seek the Lord.'—Hos 10<sup>12</sup>.

I WONDER if you have heard your father and mother speaking about the message of the Archbishop of Canterbury, or perhaps you have heard him on the wireless yourselves, saying just what that wonderful old prophet Hosea said long ago, 'It is time to seek the Lord.'

Talking about time, what a lot of clocks have to say to us. You must have seen those funny old clocks that we call sundials, and how they often have some message or motto printed round the edge of the dial telling us how time flies, and how busy we must be if we are to get our work done. There is a clock in a church tower in this city of Pretoria which has no fingers, and no figures on its face. It is just a round red blank. The fingers and figures were made of solid gold, and somebody once thought they could make better use of them. But suppose you were passing this church with its blank clock one day, and some one said to you, 'What time is it by that clock?' Well, you would think them very silly, wouldn't you? Well, perhaps; but I remember another clock that didn't go. It had no fingers, and yet it told the time. That sounds like a riddle, doesn't it? It was in a funny old church about seven thousand miles from here, and it was in the back of the gallery from where it faced the pulpit. The years went by, and the clock was very old, and it couldn't be mended any more, and then its fingers dropped off, and no one put them back again. AND YET IT WENT ON TELLING THE TIME. How did it do it? Well, many

years ago when the clockmaker was asked if he would make this clock for the church, he wanted to make a very good one. I expect he had seen sundials with mottoes of the kind we have been talking about, and he thought, 'Why shouldn't my clock have a motto, too?' And then he thought again, 'Now this clock is to go in a church, I shall put a text on it.' And he began to rack his brains for the proper sort of text. It mustn't be too long else it wouldn't fit on the face. It ought to be something about time. So he took down his Bible and began to look for texts about time, and he found that there were a great many of them. At last he found just the right one in the Book of Hosea, and it was this: 'IT IS TIME TO SEEK THE LORD.' He could hardly have found a better one. It was just the right length, but best of all it says just the right thing, for that is exactly what people go to church for.

Many things happen in our churches. Fathers and mothers sometimes come with little babies to be baptized. There is a text which says: 'They that seek me early shall find me.' That is a time when people want to seek the Lord to ask him to bless their baby. There are other happy times when people come to church to be married. I can see the bridegroom shuffling nervously in the front row before the service, looking round at the clock and saying to himself, 'Oh dear, dear, is she going to be late? I wonder what time it is?' 'Time to seek the Lord,' says the little clock. Sometimes people come to church when they are very sad. 'What time is it, then? Why, still the same time, 'Time to seek the Lord.' Don't you think, then, that the clockmaker chose a rather wonderful text? That is what we go to church for; in any case it is what we have come into the world for. Some people are always so busy that they never have



time for the most important thing of all. They fumble about, and pull out their watches, or look at their clocks, and say, 'I shall never have time to catch that 'bus or that train.' They never have time to seek the Lord. I think it would be a good idea if that text were printed on the faces of all our watches.

That old clock told **THE RIGHT TIME**. Some of you will remember when playing games and you began to feel hungry and wonder if it was dinner-time, how you used to stop some kind-looking old gentleman with a big gold guard across his waistcoat and say to him, 'Please, can you tell me the right time?' Why the *right* time I am sure I don't know. Anyhow, that little clock told the right time. '**IT IS TIME TO SEEK THE LORD**'—time to love and serve our Lord Jesus Christ.

### The Crown Jewels.

By THE REVEREND R. E. THOMAS, M.A., BARNET.

'They shall be mine . . . when I make up my jewels.'—Mal 3<sup>17</sup>.

Not many of you, I dare say, have seen the Crown Jewels. What do you think the Crown Jewels are? You might suppose they were simply the jewels in the crowns with which the King and Queen will be crowned at the Coronation. But they are more than that. By Crown Jewels are usually meant the various richly bejewelled articles, twenty-six in number and more properly called the Regalia, which are used in the Coronation ceremony. Let us think about some of them, and what they mean.

(1) First, the Ampulla and the Spoon. Now an ampulla is a Roman bottle or flask for holding oil. The ampulla which will be used at the Coronation is in the form of an eagle, made of gold, and it holds the holy oil with which the King will be anointed. The spoon, which is said to be as old as the twelfth century, also contains oil. The Archbishop of Canterbury will anoint the King by pouring oil from the eagle, and also with oil from his fingers after they have been dipped in the spoon. This part of the Coronation ceremony is regarded as specially holy. It signifies that only he whom God or His servant anoints is fit to be king, the oil, of course, being a symbol of God's Holy Spirit.

(2) Next notice the Sceptres. The dictionary says a sceptre is a 'rod symbolizing sovereignty.' The sceptres which the King and Queen will hold at the Coronation are rods of gold, about three feet

long and richly adorned with jewels, and they will, as the dictionary says, indicate sovereignty. But note this about these sceptres: at the top of each is a cross. How right that is. Christ, the King of kings, has a cross on His sceptre. The Cross is His symbol of sovereignty, for the Cross, Christ's Cross, means love, and by love He rules. A cross is thus the finest symbol of sovereignty.

Another thing about these sceptres. The King will hold a sceptre in each hand, and that for the King's left hand has not only a cross, but sitting on the cross is a white enamelled dove, with outstretched wings. This dove represents the Holy Spirit. It means that God's Holy Spirit must be the King's guide and inspiration. Indeed, no king could rule by love if the Holy Spirit were not guiding and inspiring him.

(3) Then there are the Swords. There are several of them. Now a sword sounds rather a cruel thing, an instrument of destruction. But this will not be the thought in our King's mind as he handles these swords, as we see if we inquire further into their meaning.

One of the swords is called the Jewelled Sword of State. It is the most valuable sword in the world, so finely made and richly adorned with jewels is it. At the Coronation the King must offer this in homage to the Church. The Archbishop will receive it and place it on the altar. The King will get it back, but this offering of the sword to the Church and placing it on the altar, reminds him that he must look upon the power he wields in a sacred light, and never use it wantonly or cruelly.

Another sword is called Curtana—Sword of Mercy. It is said to have been the sword of Edward the Confessor. The point is cut off square—this blunted sword representing the quality of mercy. These swords show that the wielding of power is a sacred thing, and that justice and mercy go together.

(4) Another part of the regalia which has somewhat the same meaning is the Staff of Edward the Confessor, otherwise known as the Rod of Justice and Equity. This is supposed to guide the footsteps of the King. It is interesting to know that some such staff is said to have been used as early as the coronation of Æthelred II.

(5) Then, of course, there are the Crowns. There are several of these, and very magnificent they are. We can notice only this about them now: in the front of the Imperial State Crown we find again the cross; while the design of the Queen's Crown signifies the dominion of the Christian faith over

the whole world. So these crowns remind us of Him about whom we sing :

Crown Him with many crowns.

(6) And then there are, lastly, the King's Orb and the Queen's Orb. These orbs will be placed in the hands of the King and Queen after they have been crowned. They are golden globes, surmounted by a cross. The orb is said to be the oldest symbol of Christian sovereignty. It also signifies the dominion of the Christian faith over the whole world.

Now we shall all be thinking about King George VI. and his Queen when the Coronation ceremony takes place, and praying that God will bless them. But at the same time let us not forget a verse of the Bible which says that He who loved us 'hath made us kings . . . unto God and his Father' (Rev 1<sup>6</sup>). True, we shall not be crowned in Westminster Abbey, nor shall we handle the Crown Jewels. But we may know in our lives the things of which the Crown Jewels speak. We may know what it is to be anointed with God's Holy Spirit, and to have the Holy Spirit to guide and inspire us, for God offers this precious gift to the young as well as to the old. We may hold the sceptre of love in our hands. Whatever strength we have we may wield as a sacred thing, not forgetting that to do justly by others and to show them mercy is a first charge from God to us. And in the forefront of our hearts we may wear the symbol of the Cross, and so doing we shall be living for the time when 'the kingdoms of this world are become the kingdoms of our Lord, and of his Christ.' Then, possessing in our lives these precious things which the Crown Jewels signify, God will say of these lives of ours, 'They shall be mine, in that day when I make up my jewels.'

## The Christian Year.

THIRD SUNDAY AFTER EASTER.

### Finding God.

BY THE REVEREND WILLIAM SOUTER, B.D.,  
CUPAR-FIFE.

'Oh that I knew where I might find him!'—Job 23.  
'Whither shall I flee from thy presence?'—Ps.  
139<sup>7</sup>.

Those who listen-in to the wireless services in these days will be struck with the frequent call of preachers to return to God. Things have not been quite healthy spiritually for a long time, and now many feel that matters are coming to a head.

Hence the message—'Return to God'; 'Back to the faith of our fathers and their devotion to the Church.'

It is just possible that in these days with a material and worldly spirit abroad many may feel rather puzzled over this call to return to God. Many people are giving themselves to service, are living for something outside themselves, and yet make no claim to formal religion, and frankly confess that the speech and phraseology of religion leave them confused. Religion is often described as an experience of God, but there are those who confess having passed through no emotional experience. They are lacking in the mystic sense, and therefore conclude that they are out of touch with God. Dr. Henry Sloane Coffin of New York mentions, in his book on preaching, a case in point. A young graduate of Harvard had gone to Dr. Coffin with this very difficulty. He was a young man from a high-principled and reservedly devout family; he was himself patently loyal to truth, responsive to the beautiful and the true. 'And what could one reply,' says Dr. Coffin, 'but to ask him: "Have you ever got away from God, who is Truth and Beauty and Righteousness?"' All such longings and uncertainties were voiced long ago by Job: 'O that I knew where I might find him!' G. K. Chesterton has put down the soul's desires and wonderings thus:

For in my soul one hope for ever sings,  
That at the next white corner of a road  
My eyes may look on Him.

And all such longings and uncertainties have been answered in a psalmist's discovery of the inescapableness of God: 'Whither shall I flee from thy presence?' God is above all and over all; He is far beyond the sweep of our imagination, and the full grasp of our minds, yet He is everywhere, in all and through all. His presence enfolds us, and the very constancy of His presence makes us often miss Him, just as we become unconscious of certain things in our homes and in our lives. Never for a moment absent, we forget about them, or miss them. Where may we hope to find God?

I. First, we would suggest *in the world around us*. It may require the soul of a Wordsworth to sense that Presence deeply, but we can experience it in part for we feel our being stirred as we read such lines as these:

And I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused,



Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky, and in the mind of man.

In the Gospels we find Jesus meeting with God everywhere. Birds, lilies, the shepherd with his sheep, the sower and his seed—all Nature's scenes and sounds led His mind into the presence of God. We, too, feel it :

The sun, the moon, the stars, the seas, the hills,  
and the plains—  
Are not these, O soul, the Vision of Him who  
reigns ?

'Why do we not speak more often,' Dr. Fosdick asks, 'of the spiritual ministry of Nature, the literal meaning of the psalm :

He maketh me to lie down in green pastures :  
He leadeth me beside the still waters.  
He restoreth my soul.

'One of the most powerful influences that has played with dire effect upon religion in recent generations has been city life. How can a person who lives merely in a city be profoundly religious ? Everything he sees is man-made. What is there in the mechanical externalities which environ him to suggest God ? Whenever religion vitally survives in the city, you will find souls who are not simply city-made, but are at home with mountains and woods and the sea and the open sky, that vast background of Nature's wonder and mystery which man did not create and before which he is still a little child.'

II. Again, we meet with God *in the world of Beauty and Goodness, of Truth and Righteousness*. If we take a good picture, a real masterpiece, and gaze on it, we find something in it that seems to complete our life, something in it answers a longing and a hunger in the soul. Something satisfies. It is an experiment that any one may try. That is one way in which we meet with God. He is everywhere, waiting to speak with us, anxious to enter into communion with our souls. Or think of some noble work of literature, the product of a master mind : a play of Shakespeare's, a sonnet of Wordsworth's, a poem of Tennyson's : here, again, something moves us, an inner chord vibrates, and it is God who has struck the strings. Not every one who goes to hear a symphony concert can interpret in any detail what he has heard, yet if he has a soul for music it will have meant for him what is best described as a meeting with God, an experience of God. Others may find Him in a great human love, in a deed of friendship or act of sacrifice.

The heart responds to the act of goodness and self-sacrifice. It is the soul in contact with God.

On the 17th of March, just twenty-five years ago, there occurred an act of supreme courage and self-sacrifice—an act which has lived on in the memory of his countrymen. The story is well known. Led by Scott, a party of five reached the South Pole, only to find that they had been forestalled by Amundsen. A ceaseless blizzard held them up a few miles from the food supply base. It was here that Captain Oates, in order not to imperil the slender chance of life that remained to his companions, went out to his death in the Antarctic snows, saying, 'I am just going outside, and may be away some time.' A special service was held on March 14th in the Colchester Garrison church to commemorate the deed, and Admiral Sir Edward R. G. R. Evans, one of the survivors, who was second in command of the expedition, spoke movingly of Oates's heroism and of the influence it had had.

When the conscience makes us uneasy, or blesses with approval an action of ours, when we yield to a temptation, and the moment after are ashamed, we may be sure that God is speaking to us, and calling us to turn unto Him and live. 'Oh that I knew where I might find him !' But God is not far. He is near, and we cannot hope to flee from His presence.

III. We experience God *in Jesus Christ*. Up to this point we have been trying to show how in life's common day we may have contact with God, for He is the Author of all goodness and beauty :

every virtue we possess,  
And every victory won,  
And every thought of holiness,  
Are His alone.

But that is not all that is meant by returning to God and finding Him. True it is that God is everywhere, and if we were not blind we could see Him in the grandeur and glory of Nature, in the charm of little children, and in the sublimities of human story. There is vastly more, however, and an even deeper experience made possible through God choosing a special means of drawing aside the veil, and bringing us face to face with Himself. At a point in human history which God in His wisdom judged to be the most fitting, there came to earth One who was to unveil God, and through whom we can have the experience of God. Though that be two thousand years ago, we can still enter into His story in the Gospels. Thus they are the most important writings in all literature. As we read of

Him there we feel as those nearest to Him felt in those days: 'The Christ of God'; and then, 'My Lord and my God.' And the New Testament teaches us that He triumphed over death, and is alive for ever more. Not only is He alive for ever more, but He is with us, by our side, in every joy He is with us, and in every pang that rends the heart He is with us too. 'Oh that I knew where I might find him!' Yes, but blessed be God, we have found Him in Christ. If we are in any way vague when we hear the call, 'Return to God,' let us think of Jesus, and use our imagination to strengthen faith. See Him with our mind's eye talking with His friends, feeding the multitude, and healing the sick. See Him at the grave of Lazarus, and helping Martha and Mary in their grief. See Him in the garden with His soul exceeding sorrowful, and before His accusers, and on the Cross. Hear Him praying for His enemies, forgiving the penitent thief, and committing His soul into the Father's hand. See Him alive, radiant, triumphant on that first Easter morning. Let us keep on thinking of Him, remembering that He is with us as He was with Peter and James and John, with Martha and Mary and Lazarus. Let us have stated times when we directly remember Him and His presence. Now we see through a glass darkly, but gradually it will become face to face. Now His presence may be fleeting and occasional, one day it will prove an abiding presence.

#### FOURTH SUNDAY AFTER EASTER.

##### The All-Round Christian Life.

'Do thy diligence to come shortly unto me. . . . Take Mark, and bring him with thee. . . . The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.'—2 Ti 4<sup>9-13</sup>.

Hardly anything is more impressive or more convincing to the student of the Bible, that is to say, to all Christian people, than its sheer naturalness. Its appeal is so evident to ordinary people. Its intention is obviously to do something quite superhuman for them by directing them to God. But let it be always borne in mind at the same time that it is not out to make them inhuman, or abnormal, or in any way odd. Certainly not that. Its aim is beyond question to make saints, but never to make eccentrics. It identifies no peculiarities, no oddities, with piety. On the contrary, there is perfect balance in its declarations, just as there is in the ideal character at the creation of which it aims, and as also there is in its selection of the

human examples it holds up for our emulation. It is all so essentially sane. Indeed, its gospel, the gospel of the Living Christ, is the only certain safeguard against that freakishness which is positively deadly, the life that is devoted to and dominated by the spirit of the world, which orders itself as though it were its own centre.

All of which leads to the consideration of the all-round Christian life, in the hope that we may endeavour to make our personal witness to Jesus Christ increasingly worthier, more convincing, and hence of larger value to Him and to His cause. For, whether we bear it in mind or not, the fact is that He is judged by what people see of Him in the lives of those who bear His name.

Paul is in the Mamertine prison, an old man whose days are numbered. He is writing to Timothy, to whom his work must now be handed over. And probably quite unconsciously and unintentionally, as he passes from lofty spiritual themes to mention lowly personal concerns, he discloses himself. Incidentally also, and, of course, undesignedly, he suggests the outstanding features of that all-round Christian life the qualities of which he has all along so splendidly demonstrated.

The discomforts of his imprisonment are intensely real. He is lonely, and longs to feel around him the warmth of friendship. So he says, 'Do thy diligence to come to me: bring Mark with thee.' He is suffering from the severe cold, and is most likely ill-clad. So he begs Timothy to bring 'the cloke I left at Troas.' He is conscious, too, that, shut away from the free intercourse with his fellows to which he is accustomed, his mind needs refurbishing and refreshing. So he requests, 'Bring my books also.' Above all else, he longs to know more of his Lord and of His unsearchable greatness. So he adds, 'especially the parchments'—doubtless bits from the prophetic writings and the Psalms, possibly also some of the letters of Luke, Peter, and John.

Let us look at the significant suggestion which these personal requests of the Apostle make, that the physical, intellectual, social, and spiritual combine to make up the 'all-round Christian life.'

1. Thinking of them in that order, it is full of interest that Paul makes no apology whatever for bringing his concern for the welfare of his body into a letter the subject of which is Jesus Christ and His service.

It is probable that professed Christians to-day do not require to be reminded that it is part of their Christian duty not to neglect their bodies, so much as they need to be warned that over-care of the



body is an actual infidelity. For in too many instances it occupies so much of their thought, engages so much of their attention, and actually demands the outlay of so much of their resources, that many of them have little interest left for aught else. Keep fit by all means. An unfit Christian is a contradiction in terms which reflects upon His name. But let us be quite clear as to what it is we are keeping fit for. And in speaking thus of the body we speak of the entire material area of life of which it is the centre. For if our bodies, their appetites and claims, their energies and selfishnesses, are not made sacred they will most certainly and rapidly secularize life through and through. Let the cloak, and by that we mean all that Paul's cloak stands for in our life, all that corresponds to it, be entirely at our service and Christ's.

2. Paul's request that his books should be brought to him suggests that in the all-round Christian life the mind has its own important part to play.

Paul is himself an author, an author indeed whose works will live on when those of most other writers are long forgotten. Yet he wanted books! He enjoyed direct intercourse with Christ in a measure beyond that to which most men have ever attained. Yet he wanted books! He knew himself to be in-dwelt by the Spirit of God, and under His power had been preaching the gospel for thirty years. Yet he wanted books! The confidence of inspiration did not render study and mental effort unnecessary to him. And it is quite clear that the books he wanted were by no means all 'Christian' books nor even 'religious' books. There is abundant evidence that Paul kept himself abreast of the contemporary thought of his age. He had no intention at any time of letting Christ's cause down by stupid mental gaucherie.

Dr. Fosdick writes of reading: 'So many of the turning-points in man's spiritual history have been caused by it, as with Saint Augustine hearing the voice in the garden, "Take up and read," or, as with Luther rising up from the study of the Epistle to the Galatians to shake Europe with his proclamation of the gospel's freedom! Many a perplexing question about Paul we do not know the answer to, but this we know, that he was a great reader. . . . To-day we read to keep up with our professional or business specialities. But a man who uses books in this way only, as Pharaoh used slaves to build ever higher the pyramid of his practical success, does not know what real reading means. Or we read to keep up with the swiftly moving times. Or, again, we read because other people read, and

because we are expected to read the books they are talking of. Of all social coercions nothing is much more compulsive than the exclamation, "What! Have you not read So-and-so?" I celebrate to-day another and higher kind of experience, the spiritual friendship of great books intently read, deeply pondered, one of the abiding experiences of life.'

3. There is something intensely pathetic in Paul's request that Timothy will do his diligence to come quickly to him and will bring Mark also. In his loneliness he longs for friendly intercourse with men of kindred mind.

The suggestion in this entreaty is that there is a social expression of the all-round Christian life which we should set ourselves to cultivate. For in regard to it many are deficient. Their contacts with others are not those of friendship. They only want friends to fill some blank in their own lives and their own resources. But the essence of true friendship is mutuality and unreserve. What would not a revival of the spirit of friendliness bring to the world to-day? More than half the troubles in the life both of men and of nations are there because the springs of friendship have been poisoned at their source. Nothing but a revival of mutual trust and goodwill will save society from still further disintegration and decay. And who should minister to the diffusion of unaffected friendliness more readily and certainly than we of the Christian Church?

4. More than his cloak, or his books, or even his friends, Paul wants 'the parchments.' With all his rich experience of Christ and His service he cannot do without the Word written.

No Christian life can be all-round, no Christian life can be anything but empty profession, in which the Word of God is not read, and pondered, and laid to heart, and prayed over, and applied.

We recall that not only Paul but Jesus Himself also fed His soul upon it, stored His mind with it, resorted to it in all the crises of His life, and in ordinary times, too, found in it meat to eat that the world knew not of. And if it was indispensable to the Redeemer, it surely is likewise indispensable to the redeemed.

Let us guard the physical! Look well to the mental! Do not come short in the social! Above all be vigilant of the spiritual! Take time for the cultivation of the all-round Christian life! And especially for 'the parchments'! For all else depends upon our attitude toward them. Christian life fails, fails in any and in all of these respects, unless the Holy Spirit fills it.<sup>1</sup>

<sup>1</sup> J. S. Holden, *A Voice for God*, 225.



## FIFTH SUNDAY AFTER EASTER

## The Promise and the Power of Prayer.

'And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'—Lk 11<sup>9</sup>.

Perhaps the undertaking thus given on God's part is not always rightly understood; and it requires not only a more earnest faith, but a more enlightened and discriminating faith, if our prayers are to prevail with the completeness and satisfaction which our Lord here assures us.

*Ask, seek, knock*: the triple invitation is no vain repetition, no trick of rhetorical emphasis. The three expressions give to prayer a wide scope; they indicate the calling out of many faculties in its exercise. Prayer is a various, rich, and multiform thing; for it covers the entire range of the soul's converse with God. Prayer embraces all the activities of religion, and promises to them complete attainment.

1. Jesus begins with *asking*. That is prayer in its elementary and essential form, the form most often exemplified by His own practice. The asking prayer is the simple, unstudied, direct expression of faith in God.

But such prevalence with God implies a childlike relationship between the prayer-offerer and the Answerer. In St. Matthew's record of the promise our Lord illustrates its working from the familiar experience of domestic life: 'What man is there of you, who, if his son shall ask for a loaf, will give him a stone?' 'If ye, then,' so He concludes, 'evil as you are, know how to give good gifts unto your children, how much more shall he, your Father in heaven!' You see, the whole basis of the asking, and the certainty of compliance lies in the home-feelings that link the asker and the giver. The force of the appeal consists absolutely in the kinship of the two parties, in the heart-bond uniting them, in the father's care for his offspring and the child's trustful, clinging affection toward his parent.

This illustration goes far to explain why so many of our prayers to-day remain unanswered. To appeal to God in this fashion, we must become as little children. We are too wise and self-sufficient, too designing, too artificial and conventional, to ask with the child's straightforwardness. When we know God the Father whom Jesus has shown to us; when we know ourselves, feeble, unworthy but with many needs, prayer will become a vastly more interesting and more successful business than it seems to be in our churches at present.

Further, the asking, as distinguished from the

seeking prayer, is directed toward those objects in whose obtaining human effort and contrivance have no part, the things which 'are not of him that willeth, nor of him that runneth, but of God that showeth mercy.' The remission of sins, the gift of the Holy Spirit, and the joys and powers that His coming brings, we cannot earn or procure for ourselves in any degree; we can only *ask* them, and 'wait' in respect of them (as Jesus said) 'for the promise of the Father.' Even as between ourselves, the things that are dearest, that make life sweet and the heart rich, are not bought; they come by asking and by trusting: how much more as between the soul and God! In the pardon of our sin, in the witnessings and quickening of God's Spirit, in the daily light of His favour and the guidance of His providence, we have the innermost links that knit the soul to God, the experiences which are the very essence of religion as imparted to us by Jesus Christ.

2. But the case is not always quite so simple. When Jesus says, '*Seek, and ye shall find,*' there is something more than the bare asking in His thoughts. The very term 'seeking' implies in certain instances more than mere words: it must be put into deeds; it involves acting, as well as speaking to God in the expression of our wants.

Compare, for example, the fourth and fifth petitions of the Lord's Prayer. In praying, 'Forgive us our trespasses,' you ask in penitent faith; you can do nothing to effect it for yourself. The pardon of sin is the sole and simple act of God. But in uttering the fourth petition, 'Give us this day our daily bread,' the situation is very different. You do not stop at the asking and wait for the needed provision to drop into your idle lap. You set to work. God blesses your honest toil, and gives the increase. Such is the *seeking* prayer. The whole is God's work, who 'fillet all things in all,' as truly as in the other blessing of forgiveness, but not as simply and directly. Thus, as St. James teaches us, 'Faith by works is made perfect,' developing its own energies and reaching its appointed goal. So the student seeking divine knowledge prays, 'Open thou mine eyes, that I may behold wondrous things out of thy law'; but he expects God to answer that prayer, not by superseding, but by inspiring and directing his own study and diligence.

'Seeking' means forethought, diligence, strenuous manful toil; it means the yielding of all our powers to God, heart and head and hands, in pursuit of the manifold ends He sets before us. It means that we not only trust in God's sovereign working for us, but set ourselves to be 'workers together



with God' for our own and for the world's benefit. Such practical seeking is of the nature of prayer: it is prayer translated into action, prayer animating and commanding the activities of life, prayer sustained and made good by corresponding deeds. Such seeking is necessary for the attainment of Christian character. 'Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge, temperance, patience, godliness, brotherly love, charity.'

We are feeling throughout our churches to-day our lack of progress, the shrinking of our numbers, the flagging of our work. Is it as St. James tells us, that 'we have not, because we ask not'? If our prayers, private or public, are to mean anything, they must be seeking, and not idly asking, supplications.

Our loitering and ease, our softness and self-indulgence, our grasping at Christian privilege in the neglect of Christian duty, our lack of courage and the ambition proper to Christ's good soldiers, have been the Church's undoing, and make the accomplishment of great things for God in these days of great opportunity impossible. 'Seek' the highest and best that God has placed before you, with your whole being set upon it and every power bent to the pursuit, 'and you shall find.' The prayers of men who make no striving toward the things they ask of God, justly remain unanswered; neither man nor God believes in them.

3. But there is a third element in effectual prayer on which our Lord insists when He bids His disciples '*knock*,' that the door may 'be opened to them.'

Knocking means persistence, a resolution that will not be denied, a desperate importunity. It seems that obstinacy, sheer force of will that has any kind of right behind it, counts with God. He is the sovereign will of the universe, and His image in man is seen above all in the mysterious, incalculable quality wherein the force of personal being mainly consists. You say of some man who lays his plans and his hopes in life before you, 'He is bound to succeed: it's not so much talent, cleverness, but courage and determination that will carry him through. There's *go* in the man; nothing will stop him!' And this importunity Christ commends in our dealings with God, and God Himself delights in and rewards it. We put this power to proof sometimes in our children. There is some trifling boon you desire to give to your boy; but you mean him to have a struggle first. The little fellow climbs on to your knee, and sets himself to work: he tugs and he tries! Those soft tiny fingers

wind themselves about your stiff hand, straining their feeble strength, twisting and turning now in this direction, now in that, till at last you are weary of resisting: the father's hand flies open, and the blessing is gained! God in some matters deals with His children in the like fashion. There are things He withholds from us, gifts that we should be unfit to handle, powers we should be too feeble, too slack, to use, until our strength of will and soul has been drawn out in the mightier energies and importunities of prayer.

'Ask, seek, *knock*!' <sup>1</sup>

## SUNDAY AFTER ASCENSION.

### The Ascension of Christ.

'Till we all attain . . . unto a fullgrown man, unto the measure of the stature of the fulness of Christ.'—Eph 4<sup>13</sup> (R.V.).

In one sense it was the end; in a truer sense it was only the beginning. The Ascension of Christ marked indeed the end of His humiliation upon earth; it proved that He was no longer to be confined by the restraints of a bodily life lived in the company of a small circle in a small district of the wide world: we read, therefore, about the Ascension at the end of the Gospels. At the same time it marked the dawn of a new age; He ascended in order that He might fill all things; accordingly we read about the Ascension at the beginning of the Acts. It is the starting-point of the history of the Church. Behind the new life of the disciples, behind the mission and expansion of the Christian society, stands the fact that the Risen Christ is ascended and reigns in glory and sends His Spirit and gives gifts unto men. These gifts are of various kinds, but they have one common aim, they are all designed to produce one great result: the consummation of human life in the full-grown manhood, which is measured by nothing short of the stature of the fulness of Christ. Let us see how this works out; it is a matter of vital importance to us.

We try to picture to ourselves the glory and the triumph of the Ascension; we think of the Lord assuming again the splendours of the Godhead which for a time He had deigned to veil. Is anything wanting to complete that heavenly state? Yes, daring as the word may seem, there is. It is His brethren, His Church, ourselves! The fulness of Christ: St. Paul does not hesitate to describe it as the Church, the Body of which He is the Head. The ascended Christ is waiting to be fulfilled, until we all attain to a full-grown man; the Body and

<sup>1</sup> G. G. Findlay, *God's Message*, 21.

the Head together make the full Christ. The process is begun already; but there stretches before us a long period of growth before we attain our perfect manhood.

Notice that we attain it only as members of a body. There is no perfection for us apart from the perfection of the whole. All of us together, with our different opportunities and endowments, go to make up the great unity, the unity of those who believe and know the Son of God. 'It is not good for man to be alone,' stands at the very beginning of the Bible as a fundamental law of human life. We have discovered already the way in which the spirit of corporate life develops our manhood. At home, at school, and later at work and in all our social contacts, the common life is revealing each man to himself, bringing out his greatness and his littleness, his powers of sacrifice, his need of sympathy, his capacity for common service.

But we shall miss the best part of our training if we are not strengthening our hold upon that great reality of our membership of the Body of Christ, the true brotherhood through which we attain to the full-grown man.<sup>1</sup>

As the Rev. F. R. Barry, speaking at St. Mary's, Oxford, said: 'The adjustment of the claims of personality to the necessities of the social order—of liberty with fraternity—is too much for the children of this world. Only look, for example, at Africa. We are faced there with the attempt to reconcile the inevitably conflicting claims of the European settlers on the one hand, the African population on the other, of both with their Asiatic fellow-subjects. What can organize these diverse claims into effective co-operation? Or take the social problem at our doors: take the problem of India: take the dangerous issues of nationalism, racial minorities, and so on. Where can we find a common conviction to weave these dissonant elements into harmony? Where can we find a principle of unity save in the light of a controlling *purpose*, in which all share, to which all are committed, in which all and each find fulfilment? The world order waits for the Christ.'

There is this further point. We have seen that Christ, the Creator by whom all things were made, has already created in us the new manhood; but between the new man and the full-grown man there stretches a long period of slow, difficult, even painful growth.

'God offers to every mind its choice between Truth and Repose,' says Emerson. 'Take which you please. You can never have both.'

<sup>1</sup> G. A. Cooke, *The Progress of Revelation*, 173.

We choose repose and let truth go. 'And yet,' says Dr. Gossip, 'in the New Testament, however high they pitched their thoughts of Christ, they found these couldn't anything like meet the facts that came crowding in upon them from their own experience, that they must make their thinking of Him vastly ampler still, and they kept doing it joyously. And, indeed, it is a poor tribute to Christ to say that we have come to the end of Him, know everything in Him there is to know; that the men of Nicea or Westminster, or even Paul, saw out to the end of the universe, and that there are no other stars, no further constellations to be found and charted. Always when we cease growing, we have started to decay.'

Thought's a strange land.

Some dig its fields with diligence,

Some pass through it steadfastly as pilgrims to the

    Sepulchre,

Some haste in dust and heat—toward what goal?

Some climb its difficult hills, and clouds receive them from our sight.

Some take a neat villa, and plant geraniums in their borders,

And test the drains and trim the wandering roses,

And set up a paling to hide the restless road,

says Miss Underhill. Most of us do that last. For we are tired of footing it. We hide the restless road and settle down in some snug corner that we think will do. But she, for one, is all for pushing on and on, until the marshes and the salt winds and strange voyaging birds make clear that we are near the sea.

There on the fringes of thought when the night is falling

I'll wait the invading tide.

To us just now comes the message of the ascended Lord, giving us the true aim and direction. The perfect manhood, the consummation of human life, is that which is growing into the stature of Christ, which will in the end contribute to the fulness of Christ. This is no vague dream or strain of religious rhetoric; it is the most vital, the most practical of truths to live by. The Ascension of Christ is the primary fact of Christian history and Christian experience. He lives and reigns and sends His Spirit; so that, through His Church and Sacraments, the record of His earthly life, of the Cross and Passion, becomes no mere record of the past, but a living force in the present, a guide and pattern for us, showing us how we must follow, how we must grow.



To quote again the Rev. F. R. Barry: 'The gospel is not a programme for society: it is a faith in the meaning of life itself and a consecration to the will of God. But from the first this faith has proved itself the creative nucleus of a social order. It says that life has a spiritual purpose which is best interpreted by Jesus Christ. Since He emerged within human history, therefore, man's life, present, past, and future, has a worth, a significance, a destiny which is marching forward to a consummation. It was St. Paul's magnificent affirmation that "the mystery"—the meaning of our experience—flashes forth into palpable concreteness in the life of Christ and the results that flow from it. That all man is, and all that he inherits, is to be gathered into that Purpose—the embodiment of the Christ that is to be—"who

in all ways is coming to His fulfilment." It is not so much that individual Christians are to grow up into perfect men, but all together into "perfect man"—humanity as it is in God's purpose, the measure of the stature of the fulness of Christ. That is what the Christian Church means, as the fragmentary incarnation of that ideal in its wholeness.'

Christ lives and sends us His Spirit and His manifold gifts, in order that by entering the corporate life of His Body we may develop those powers which can be developed in no other way, and may thus attain to the full-grown manhood, together with our brethren in the great unity of those who believe and know; and then Christ will be fulfilled, the Body and the Head together making up the one Christ, the Christ that is to be.

## The Beatitude of 'Them that trust.'

BY THE REVEREND WILLIAM MACDONALD, M.A., EDINBURGH.

JESUS standing on the Mount pronounced beatitudes on the poor, the meek, the merciful, the pure in heart, the persecuted, and the peacemakers; but scattered here and there throughout the Bible we find a number of 'other beatitudes.' One of these beatitudes is the subject of this study. It occurs in the Book of Jeremiah—'Blessed is the man that trusteth in the Lord, and whose hope the Lord is' (Jer 17<sup>7</sup>).

We are not surprised to hear these words coming from the lips of this Old Testament prophet, for Jeremiah possessed a wonderful faith in God. He is often referred to as 'the weeping prophet,' and the general impression seems to be that he was sad and pessimistic. That, however, is to misunderstand him. If at times his head was 'a fountain of tears,' there was always reason for it.

The forty years of Jeremiah's public ministry coincided with the last forty years of Judah. It was an age of moral decadence and political corruption, and, just as a mother who, seeing her little child run too quickly down a hill, knows that he will fall, so the prophet saw the nations heading for disaster. With all the love of a mother for her child he warned the people. He told them of the doom that would inevitably overtake them unless they mended their ways and returned to God.

It was all in vain. The people paid no attention to Jeremiah. At first they laughed at him, and in the end they threw him into prison. So he was powerless to avert the disaster he saw overtaking the nation.

But his faith in God never wavered. Indeed, the calamities that overtook the nation corroborated that faith, for he, like all the Old Testament prophets, believed that God was righteous and that there is a moral order in the universe, and that if men or nations break God's moral laws they will suffer for it. The capture of Judah and the Exile were events that he had predicted and expected to happen.

This faith in God was for Jeremiah a continual source of strength and hope. There were many dark days in his life when it seemed almost as if God had forgotten him, and his faith was strained to breaking-point. He was persecuted. He was treated with indifference. His warnings were neglected. He was thrown into a dungeon. But amid all the suffering and calamities that befell him, he never lost his faith. He lost almost everything else, even his life, for he met a martyr's death in Egypt—but not his faith. This wonderful faith in God filled him with confidence and serenity amid all the hardships of his life. He is speaking to us out of his own deep

experience of God when he cries, 'Blessed is the man that trusteth in the Lord, and whose hope the Lord is.'

In the passage in which these words occur we find a contrast between the man who trusts in God and the man who relies on mere human aid. Over against the happiness of the man who knows God and lives in fellowship with Him, the prophet places the misery of the man who has no knowledge of the Eternal and who has only himself to fall back upon. Such a man, he says, is like a shrub in the desert that shrivels up quickly and withers away, because there is no moisture to feed it and nourish it. Happy is the man who trusts in God, but miserable indeed is the man who has only himself to fall back upon!

Nowhere in his Book does the prophet speak more directly to our time, for we are living in an age that is 'making flesh its arm.' The world has become secular. Men and women are relying solely on themselves. They are trying to manage their lives without the help of any power outside themselves, because they have ceased to believe in the existence of such a power. For multitudes God does not exist, and although many people are making a sorry business of life they do not seem to realize the cause of their failure. They say, 'We have our home, our friends and our work, and science has given us a wonderful control over the forces of Nature. We do not need God, and we do not miss Him.'

This brings us to the heart of the great conflict that is being waged in our day between the forces of light and darkness, between paganism and Christianity. When we examine this conflict we find that the forces of religion are confronted with three challenges.

(a) There is the challenge of secularism. Life has become an easier thing. Man's mastery over Nature is increasing every day. Science and machinery have given him a new sense of power. He does not feel the need of any divine power outside himself.

(b) There is the challenge of psychology which seeks to show that there is no objective basis in reality for religious experience, that man's sense of God and his consciousness of Christ's presence are only illusions.

(c) There is the challenge of humanism which declares that there is nothing greater in the universe than man.

These are the challenges Christianity has to face to-day. It is not a new battle. We have just given new names to old enemies of faith and God. The same battle was fought in the time of Jeremiah.

In vivid language he describes the misery of men and women who give way to the secular temper of their age. A curse on the man, he cries, who is relying on human aid, for he is leaning on a broken reed that will not only fail him but run into his hand and pierce it! And over against the misery and emptiness of unbelief he places the happiness of the man who has God to fall back upon. 'Blessed is the man that trusteth in the Lord, and whose hope the Lord is.'

Let us now come to closer grips with our subject and ask what this faith did for Jeremiah.

First of all, for Jeremiah faith in God was an outburst of joy. 'Happy is the man,' he cries, 'that trusteth in the Lord, and whose hope the Lord is.' Happy! We do not usually associate that word with Jeremiah. We think of him more frequently as the suffering servant of the Lord. There was, however, at the heart of his life a great joy. He rejoiced in the knowledge that God was supreme in His universe and that God would have the last word. Evil might triumph for a day, but in the long run God would conquer. That faith filled him with joy.

To-day many lives lack this note of joy. People are worried, troubled, and anxious. In all our churches there are people who are like an acrobat trying to walk a tight-rope. Their lives are full of strain, for they are always afraid they are going to fall off. If you ask them why they are worried, they will tell you they are worried about something in their home, or their business, or their personal relationships, or they may point to the dark clouds in the international sky and the threat of war. But the cause of the anxiety is not really in their lives or in the international situation. It is simply their lack of faith.

We do not trust God. That is why we have no joy in our hearts. We do not go to Him in prayer expecting that the prayer will be answered. Unbelief is the curse of our lives, and the pity is that it is spreading everywhere like poison gas, destroying the faith of Christendom. If only we trusted God with even a tenth part of the faith of Jeremiah, a new peace would enter our hearts and a new sense of blessedness would fall like dew on our lives.

Secondly, for Jeremiah faith in God was an outburst of hope. 'Blessed is the man that trusteth in the Lord, and whose hope the Lord is.' Again, we do not often associate the word 'hope' with Jeremiah. We think of him as the prophet of pessimism and despair, and certainly the message God gave him to deliver was a message of doom. But it was not all doom. There was a break in the



clouds. If the people would only repent and return to God, God could do anything. The vessel that was broken on the potter's wheel could be remade.

Like the other prophets, Jeremiah's face was turned with hope towards the future. Nothing is more remarkable in the Old Testament than this Messianic hope. Unlike the Greeks and the Romans, the Hebrew prophets placed the Golden Age in the future, and all their golden hopes were associated with the coming of the Messiah, the divine King who was to set up a kingdom in which there would be no violence, strife, injustice, or war.

We must not lose this hope. There is much to discourage us in the international situation, in the drift away from the Church, in the paganism of our time. But the man who trusts in God never loses hope. Our God is the God of Hope.

Thirdly, for Jeremiah faith in God was an outburst of courage. He was one of the most courageous men that ever lived. Many a time he had to stand alone. Many a time every one was against him. But (like the conscientious objectors in every age) he was never afraid to be alone for God.

That was the secret of his courage. By nature and temperament he was a timid, shrinking man, and if this timid, sensitive man became an iron pillar there must be some explanation. The explanation is—his faith in God. That was the secret of his courage. He felt that God was for him and that nothing, therefore, could be against him.

Courage is our supreme need to-day.

In the heart of each one of us there is both a hero and a coward, and what matters first and last is that the hero should triumph over the coward. The secret of courage is faith in God. Long ago Jeremiah made that discovery, and it transformed a timid, shrinking man into a pillar of strength and made him a hero; and centuries later the Apostle Paul made the same discovery. 'I can do all things through Christ which strengtheneth me.' Faith in Christ gave him courage.

It is a far cry from those times to a city tenement to-day, but I heard recently of a young invalid who, because she also had made this discovery, was heard to say, 'Once I wondered how I could make the best of it. Now I wonder how I can make the most of it.'

Courage is the result of faith in God.

That was what faith in God meant for Jeremiah. It filled him with joy, hope, and courage.

How can we acquire this faith?

We must remember that faith is not an entity. It is a relationship. We should not pray for faith and more faith, but for a greater sense of God in our lives. We should not ask for faith, but for the consciousness of God's presence. We must learn to pray. We must learn to read our Bibles. We must look for God in the events of our day and in our own lives. We must acquire a more vivid sense of His presence, and then faith will spring up in our hearts. The result of that faith will be joy, hope, and courage.

## Recent Foreign Theology.

### Varia.

THE German Church controversy still goes on, and this pamphlet<sup>1</sup> is an attempt to clear up the question of the relation of Church and State. Its aim is conciliation. The author seeks to show that the conception of the National-Socialist State is entirely in accord with the thought of Luther and Schleiermacher. He distinguishes the *totalitarian* from the *absolutist* claim for the State, *i.e.* 'that the people as people, or even the State as State, is itself the last, the highest, the absolute reality.' God must be obeyed more than man. Hence he rejects

<sup>1</sup> *Deutscher Staat und Evangelische Kirche*, von Georg Wobbermin (Arthur Collignon, Berlin, 1936).

Rothe's theory of the ultimate identification of Church and State. He contends against the view of Barth and Brunner that in its essence the State is *legal*, existing only to enforce law and order. He maintains that it is also *cultural* and *national*. It has a function to promote culture generally, and to express and promote the genius and the ethos of the people. It must bear a distinctively national character, furthering the peculiarities of the people. Here comes in the thin end of the wedge of the *excessive nationalism*, which is at present so marked a feature of German thought and life. For this restriction of Christian universalism, which the author does not expressly mention here, the plea is offered that it is a religious conviction that there

national differences are based on the divine order of creation and can be traced back to God Himself. How so competent a scholar can ignore the historical circumstances, so many due to human folly and wickedness, under which nations have been formed, and can venture to refer all directly to divine purpose, passes my comprehension. On such an assumption, however, it logically follows that the Church itself should bear a national character, and be closely associated with the national State.

Paul's assertion of Christian universalism in Gal 3<sup>28</sup> is restricted to man's relation to God, and is inapplicable to human relations as such. Christian faith can gladly and emphatically affirm the national State of the people. From this the deduction follows that, while war is not necessary, under certain conditions it is morally justified; and these conditions include not only defence against invasion, but the preservation and promotion of any legitimate national interests. For this view the authority of Luther and Schleiermacher is cited. It is no false assumption that Dr. Wobbermin could justify a war for the recovery of Germany's colonies, or any other economic interests. This distinction between the relation to God and human relations is to be applied to the Church as the people's or national Church.

The Church is an object of Christian faith; it is a subject of activities as a human society. As the latter, it can conform as national to the demands of the State. Accordingly, in regard to the Aryan descent of the ministers and officials of the Church, the confusion by Barth and Brunner and their adherents between the Church as an object of faith and the Church as a human institution must be avoided, and this matter must be confined to the sphere of the human organization of the Church. The charges against the pernicious activity and influence of the Jews in Germany within the last decades, and especially since the War, are repeated as not only justifying the action of the State, but also the similar action of the Church. There are facts which must be admitted as to the economic, political, and even moral danger which the increased dominance of Jews in many spheres involved, against which some measures of protection might have been justified; but the ruthless oppression of a whole community, extending even to those who had only one grandparent Jewish, must invite the unreserved condemnation of the Christian churches. The identification of the Jewish community with Bolshevism must be challenged. It is a racial prejudice which is being thus 'rationalized.' I cannot but deeply deplore the fact that a

theologian of such distinction as is the author of this pamphlet can lend it the support of his reputation and influence.

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Or all the books of the Old Testament, none offers the commentator greater difficulty than does the Psalter. There is no satisfactory work on the subject, and it does not seem likely that this country will produce one for many years to come. Germany has offered us two good modern works, those of Kittel and of Gunkel, and now we have a full-length treatment of the Psalms in French, by Jean Calès, S.J.<sup>1</sup> The introduction occupies ninety pages, and deals adequately and in scholarly fashion with such subjects as the date, authorship, poetic structure, and theology of the Psalter in general. The author is familiar with all the best literature, ancient and modern, on the Psalms; even so recent a work as Hans Schmidt's commentary is laid under contribution from time to time, while the modern author whose views are most often approved is Kirkpatrick. Calès accepts the main outlines of Hebrew metrics, as now usually understood, and is not rigorously bound by the strophic theories of scholars like Zenner, though he gives them careful consideration, and uses them where he can conscientiously do so. Each Psalm is translated into French and Latin; in the latter case the author deviates from the Vulgate freely, when impelled to do so by his philological or textual views. He uses, for instance, the actual words 'Elohim' and 'Yahveh' where they occur in the Hebrew text. The translation of each Psalm is followed by textual criticism (including grammatical points), exegetical notes, discussion of the literary and poetical form, a summary of the doctrine of the Psalm, an account of the place it occupies in the liturgy of the Catholic Church, and a short note on its date and authorship. In a few instances one or other of these may be omitted; we miss, for example, the exegetical notes on Ps 73. The method involves a certain amount of overlapping, for the second and fourth sections often treat the same material, though from different points of view. The fourth, indeed, is sometimes a homiletical presentation of the subject-matter of a Psalm rather than a statement of its dogmatic teaching. Even in the third section we sometimes find, perhaps inevitably, that the treatment is exegetical.

<sup>1</sup> *Le Livre des Psaumes*, traduit et commenté par Jean Calès, S.J. (Beauchesne, Paris; 2 vols., stiff paper covers, Fr.110; cloth, Fr.160).



An unsatisfactory feature of the book (perhaps dictated by considerations of expense) is the transliteration of Hebrew words. They mean nothing to a reader who does not know the language, and the unfamiliar type is a stumbling-block to the scholar accustomed to the square script. Moreover, no attempt to represent Hebrew vowels in Roman type, even with elaborate diacritical signs, has yet proved wholly successful, and here we often note uncertainty, especially in the representation of Shewa. The critical notes in themselves, however, are marked by a happy combination of freedom and sobriety. Sometimes, it is true, we may fancy that a fuller knowledge of Hebrew would justify the Massoretic tradition, but that is a suspicion which lingers round all conjectural emendation.

In the discussion of the date and authorship of individual Psalms, the author is distinctly conservative. He is to some extent bound by the findings of the Biblical Commission, which has laid it down that where a Psalm is expressly attributed to David, either in the Old Testament or in the New, his authorship must be accepted. The 'titles,' however, do not appear to be included in this judgment, and 'Davidic' Psalms are occasionally attributed to later poets, though where he can the author maintains the old tradition. At the same time, he makes frequent use of a theory now widely accepted, namely, that many Psalms have a comparatively ancient basis, but have been modified to meet the liturgical and theological needs of later generations. Another sign of a conservative tendency may be seen in the commentator's obvious anxiety to interpret as many Psalms as possible in a Messianic sense. This is most noticeable in the case of the 'Davidic' Psalms, where we often find that, if a literal Messianic prophecy is not discernible, the required interpretation can be attained typically. If the principle seems at times to be carried too far, we should remember that it is a symptom of the writer's strong conviction that all Scripture must be related to Christ, directly or indirectly. Even if we feel that *the* book on the Psalter still remains to be written, it is impossible not to recognize here ripe scholarship, balanced judgment, and, above all, a profound sense of spiritual values, which cannot fail to help and inspire any Christian reader, whether Catholic or Protestant.

The world of Old Testament scholarship has for a number of years had reason to be grateful for the contribution made by German Catholics, and the appearance of two fresh items in the series entitled

*Alttestamentliche Abhandlungen* (Band xii. Heft 4) deserves special comment. Unfortunately the former of these, *Jahwe der Gott Israels, Sein Kampf gegen die fremden Götter von Mose bis Christus*, by Dr. Karl Holzhey,<sup>1</sup> hardly reaches the high standard normally attained by this series and, indeed, by Roman Catholic work in general. It begins with a brief account—geological, geographical, and archæological—of Palestine, and then describes shortly the various peoples mentioned in the Old Testament, referring especially to their relations with Israel. The method adopted is to divide the history into periods, that of the patriarchs, that of Moses, that of the settlement, etc. Foreign nations are thus sometimes mentioned more than once. One hundred and fifty-one pages are given to this material (in which there is very little of the religious conflict), twelve more are devoted to the books of the Old Testament (including, of course, the Apocrypha), another twelve to the conflict with Hellenism, and the last eight to a summary of the whole. It is in this section alone that we are fully conscious of the theme suggested by the title—the religious struggle in Palestine during the period of Israelite occupation. In the greater part of the book (that dealing with foreign nations) we have little more than a collection of texts referring to the peoples in question. Even this is far from being adequate; we miss, for example, mention of Am 7<sup>9</sup> in the section dealing with the Philistines (their advent, by the way, is assigned to an age earlier than Abraham!). There are traces of real scholarship in the Biblical quotations, for Dr. Holzhey often translates correctly from the Hebrew text, even where the Vulgate gives a slightly different sense. The handling of the material, however, is often uncritical; there seems, for instance, to be no attempt to appraise the historical value of the narratives in Chronicles. At the same time, Dr. Holzhey refrains, apparently with intention, from naming the author of such sections as Is 40–66. Important external evidence is often neglected; the book would have gained greatly from more reference to such a work as S. A. Cook's *Religion of Ancient Palestine*, and takes no account either of the inscription of Mesha or of the Elephantine papyri. More serious still is the fact that the reader can only with difficulty form a picture of the intense struggle between the two elements in Israelite life, of the forces arrayed on the side of each, or of the extent to which religion, economics, and politics were inextricably interwoven with one another. Careful study of the

<sup>1</sup> Aschendorff, Münster, 1936; RM.6.90.

passages referred to would, doubtless, enable an energetic and skilful reader to secure the right impression for himself, but we do not expect an author to leave his public with the more difficult part of his work still to be done. One further remark should be made. In a book of this kind, a general index is a *desideratum*, and an index of Scripture passages a *sine qua non*. Neither appears.

A strong contrast is offered by the next volume in this series,<sup>1</sup> *Studien zur Stilistik der Alttestamentlichen Spruchliteratur*, by Dr. Johannes Schmidt. Here we have a thorough and scholarly investigation of the form and grammatical characteristics of the Old Testament 'Proverb.' Dr. Schmidt is careful to point out that this is only one of the forms to which the term *maschal* is applied in Hebrew, but he deliberately refrains from touching any other. While literature of this type begins with a simple prose statement, it readily develops a parallelism which makes it closely resemble poetry. Indeed, the treatment of the 'Proverb' in this book is a really useful contribution to some aspects of the metrical question. Dr. Schmidt, significantly enough, does not expressly discuss Hebrew metre, perhaps because he does not see how intimately the developed forms are bound up with parallelism. His statement, however, of the latter subject is the most illuminating that has appeared since Gray's *Forms of Hebrew Poetry*, and we may regret that Dr. Schmidt has not, apparently, had an opportunity of seeing that book. Discussion proceeds from the single-line 'Proverb' to that which contains two or more, and the combination into groups is carefully considered. In one point only will the reader wish to join issue with the author. He seems to regard the 'strophe' as an element in proverbial literary form. But since, as he himself points out, there is no regularity in the strophe length or arrangement, the strophe is simply a sense-paragraph, and we can hardly elevate this into a definite feature of the artistic form. The treatment of the grammatical features is thorough and sound. We may note especially the light thrown on the use of the tenses—one of the most elusive problems of Hebrew grammar. The book concludes with a reference to the proverbial literature of Egypt which, though brief, brings out clearly points in which the work of the Egyptian sage resembles or differs from that of the Old Testament. The book as a whole forms an admirable example of the way in which a limited subject may be treated thoroughly and yet concisely.

<sup>1</sup> Band xiii. Heft 1 (RM.3.08).

There can be few periodicals which maintain so high a standard as the *Zeitschrift für die Alttestamentliche Wissenschaft*, and the latest number<sup>2</sup> is not only useful, but has a directly practical importance. Two articles deal with the early days of the Israelite monarchy. In the first of these, Artur Weiser discusses the conflict between the religious and the political aspects of the national life, as illustrated by the story in 1 S 15. The people are on one side, Saul is on the other; he is forced by public opinion to defy the *herem* and spare the cattle of Amalek. (But were the people in any way responsible for the sparing of Agag—just as serious a violation of the religious rule?) Thus he incurs the condemnation of Samuel, who represents the cause which the king has reluctantly betrayed. The problem was solved only when David created a bodyguard which enabled him, up to a certain limit, to coerce the people. Under the head of history, falls also Beyer's discussion of the date given in Ezk 33<sup>21</sup>, while a 'communication' from Alt on 2 S 8<sup>1</sup> almost reaches the dimensions of an article. With characteristic insight and vitality, the author argues for the view that the verse is due to an 'Epitomator,' who used 2 S 5<sup>6-25</sup> as his basis.

Two articles discuss visions of Zechariah. R. Press offers an interesting suggestion on the first vision. The prophet's message in general seemed to his contemporaries unsuited to the conditions in which it was delivered, and was hardly consistent with that of his pre-exilic forerunners. It was, then, necessary that it should receive emphatic authentication, and this was supplied by the vision of the man among the myrtle trees. Hans Schmidt gives a thorough and detailed treatment of the fourth vision. The article opens with an interesting critical analysis of Zec 3<sup>1-10</sup>, and its most significant feature is the identification of the 'stone' in v.<sup>9</sup> with the holy rock on the Temple hill. It will be remembered that Hans Schmidt has elsewhere made an important contribution to our knowledge of this particular object.

Hans Bauer contributes a note on a passage in the Ras Shamra tablets (B iii. 17-22) which he discussed in the *Z.A.W.* for 1935 (p. 56), and the editor appends two short notes on philological points arising in Jer 1. There is also that survey of articles on Old Testament subjects in general periodical literature which has become so valuable a feature of the *Z.A.W.* in recent years.

The outstanding feature of the issue, however,

<sup>2</sup> Heft 1/2 of the 13th volume of the new series—54th of the whole (Töpelmann, Giessen; RM.16.00 for the whole year).



the place it gives to textual criticism. A paper read by the present writer to the Society for Old Testament Study has been printed, in which an attempt is made to sketch in outline the dominant theory of Hebrew metrics. Procksh continues his studies in the Tetrapla, and, since he has reached Joshua, Judges, and Ruth, his discussion is of particular value. It is interesting to note that he does not hold that A and kindred MSS represent independent translation in Judges. A posthumous article by Leander describes certain features of the pronunciation of Hebrew current in Palestinian circles, which he regarded as more primitive than that traditionally accepted. But the important and significant article is by Paul

Volz, entitled 'Ein Arbeitsplan für die Textkritik des Alten Testaments.' Even a summary would be unfair; suffice it to say that our veteran Hebraist here urges, not only that a serious attempt should be made to discover and apply scientific principles in the textual criticism of the Old Testament, but also that practical steps should be taken, perhaps even by the establishment of a new journal, for the organization and distribution of the enormous mass of preliminary work which needs to be done. Professor Volz has issued a challenge which, we may well hope, may prove of immeasurable value to the study of the Old Testament in generations to come.

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## Contributions and Comments.

### The Meaning of (τὸ) λοιπόν in the New Testament.

IN Modern Greek the colloquial λοιπόν has taken the place of οὖν. The purpose of this note is to suggest that an illative sense of λοιπόν ('so then,' 'accordingly') may be recognized in at least three N.T. passages. The meanings of λοιπόν may be thus specified:

1. 'Henceforth.' Cf. He 10<sup>13</sup>, and possibly Mt 26<sup>45</sup> (= Mk 14<sup>41</sup>). But see below.

2. 'Well then,' 'besides.' Cf. 1 Co 1<sup>16</sup> 4<sup>2</sup>. If, as exegetical grounds suggest, Mt 26<sup>45</sup>, Mk 14<sup>41</sup> are punctuated as a question, the meaning would be: 'well then, are you sleeping and resting?' Lightfoot (*Notes on Epistles of St. Paul*, 51, 124) says that (τὸ) λοιπόν ushers in the conclusion. Cf. the A.V. and R.V. rendering 'finally' in 2 Co 13<sup>11</sup>, Ph 3<sup>1</sup>, etc. This would seem to be a slight overstatement. λοιπόν in itself simply marks the transition to a new or further stage of the subject, which may (2 Co 13<sup>11</sup>, Ph 4<sup>8</sup>) or may not (Ph 3<sup>1</sup>) be the last. Perhaps, however, the end is in sight, or, as Lightfoot suggests (on Ph 3<sup>1</sup>), is merely 'for a time forgotten' and afterwards resumed. P. Oxy. 119<sup>8</sup>. 13 shows meanings (1) and (2) respectively.

3. 'Therefore.' The border-line between the presumptive and the inferential sense is admittedly thin. But the latter in three passages seems to yield an excellent meaning:

Ac 27<sup>20</sup>: 'accordingly all hope that we should be saved was taken away.' This

brings out more clearly the causal connexion between the storm and their despair than the alternative rendering 'now' (λοιπόν = ἤδη).

1 Co 7<sup>29</sup>: 'therefore let those that have wives be as though they had none.' τὸ λοιπόν may, of course, have its usual meaning 'henceforth.' But the appeal gains added point as the result of the fact that the time is shortened. So apparently Moffatt. Cf. Ign., *Ad Eph.* 11<sup>1</sup>: ἔσχατοι καιροί. λοιπὸν αἰσχυνθῶμεν κτλ.

2 Ti 4<sup>8</sup>: 'therefore there is laid up,' etc. Again the meanings 'henceforth' or, alternatively, 'now,' 'already' may hold good. But may not the crown of righteousness be the result of the moral record? On this view the idea of reward (ἀποδοῦσε) is stressed.

More of the inferential sense should probably be lent to λοιπόν in 1 Th 4<sup>1</sup> (in combination with οὖν, ἡΔΑΔ), 2 Th 3<sup>1</sup>.

Hellenistic Greek, both literary and vernacular, attests this rendering of λοιπόν. Jannaris (*Expositor*, 5th Ser., viii. 429 ff.) cites a number of parallels from Polybius, Epictetus, and contemporary writers. To these we may add *Testaments of the XII Patriarchs* (*Test. Reub.* 5<sup>6</sup> 6<sup>1</sup>), where λοιπόν and οὖν are apparently equivalent:

5<sup>6</sup>: λοιπὸν (v.l. οὖν) φεύγετε . . . τὴν πορνείαν.

6<sup>1</sup>: φυλάξατε οὖν ἀπὸ τῆς πορνείας.

On P. Oxy. 1480<sup>5</sup> (A.D. 32) Bror Olsson's note (*Papyrusbriefe*, p. 75) runs: λοιπόν = οὖν, *igitur*.

These instances, if established, are approximations to Modern Greek usage and favour an inferential sense for λοιπόν in the N.T., where the context supports that rendering. There seems to be no occurrence of the adverbial λοιπόν in the LXX, apart from the temporal phrase εἰς τὸ λοιπόν (Jth 11<sup>3</sup>, 2 Mac 11<sup>19</sup>).

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## An Interpretation of Luke ii. 14.

THE long note on Lk 2<sup>14</sup> in Westcott and Hort is signed 'H' and is supplemented by a short note signed 'W' to the following effect: 'As, however, ἀνθρώποις εὐδοκίας is undoubtedly a difficult phrase, and the antithesis of γῆς and ἀνθρώποις agrees with Ro 8<sup>22</sup>, εὐδοκία claims a place in the margin.' Evidently Bishop Westcott was inclined to favour εὐδοκία. There is certainly a great deal to be said for that reading, and it is supported by many and venerable witnesses. It is not my intention, however, to plead for it here, but to suggest that, even if we accept the reading εὐδοκίας, we are not bound to interpret it as the Revisers have done. The old versions which follow it did not so interpret it; at least it is even more difficult to read such a meaning into 'hominibus bonae voluntatis' than into the Greek. The Gothic rendering 'mannam godis wiljins' is even clearer, but is no doubt influenced by the Latin. The Latin text of the Codex Bezae reads 'hominibus consolationis.'

It seems probable, however, that Luke here had in mind the language of the LXX and the Old Testament order of ideas and intended to refer to a disposition of God and not of men. Even so, is ἀνθρώποις εὐδοκίας nearly equivalent to ἀνθρώποις εὐδοκητοῖς, as Hort suggests? Souter in his Lexicon says positively that ἀνθρωποι εὐδοκίας is Hebraistic and means 'men with whom God is well pleased.'

There is, however, another possible interpretation of εὐδοκίας, accepting the Hebraism and accepting the reference to God's attitude to men and not men's to God. It is suggested by the passage quoted by Hort from Origen, which unfortunately seems only to exist in a Latin translation. Referring to the alleged discrepancy with Mt 10<sup>34</sup>, Origen says: 'Pax enim quam non dat Dominus super

terram non est pax bonae voluntatis.' Origen, says Hort, 'manifestly reads εὐδοκίας, combining it in construction with εἰρήνη, not with ἀνθρώποις.' Why should εὐδοκίας not be combined with εἰρήνη? The passage would still be obscure, but with an obscurity much more Lucan than that involved in the Revisers' rendering. The εὐδοκίας would be brought into relation not only with εἰρήνη, but with ἐν ἀνθρώποις in just the manner most accordant with Septuagint language: εὐδοκέω ἐν ἀνθρώποις, εὐδοκία ἐν ἀνθρώποις. If only the εὐδοκίας were transposed so as to precede ἐν ἀνθρώποις, it would seem a most natural and obvious expression, but of course that is inadmissible. The actual order of words, however, with this meaning is-by no means impossible to Luke, though where something like it occurs elsewhere the sense is usually rendered plain by an article. An article here would make it perfectly plain and perfectly natural: ἐπὶ γῆς εἰρήνη, or, better still, ἡ εἰρήνη τῆς ἐν ἀνθρώποις εὐδοκίας. The omission of the article here is of course indispensable to the whole composition of the song, and is also probably a Hebraism, although it should be observed that the Magnificat and the Benedictus have abundance of articles. Perhaps it would be too fanciful to imagine Luke thinking the song with articles, and then striking them out to produce a Hebraistic effect, but I do not really see why some such process should not have taken place in his mind. No doubt his source was, directly or indirectly, Aramaic or Hebrew, and perhaps a Semitic scholar could throw some further light on the possibilities which I have suggested. In any case, so far from thinking, with Hort, that Origen's combination of εὐδοκίας with εἰρήνη would deserve serious attention if no better interpretation were available, I venture to think that the combination gives a better interpretation than that of the Revisers. But, of course, I do not read it as Hort does, 'peace in men [even the peace that comes] of [God's] favour,' but rather, 'on earth peace, the peace that comes of God's favour to men (or, God's good pleasure in men).'

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## St. Mark viii. 15.

THERE is a note on this verse in R. H. Lightfoot's *History and Interpretation in the Gospels*, p. 115, to the effect that 'it seems to be an isolated saying of Jesus, which has somehow found its way into this context, because of the reference to bread in v. 14.'



It breaks the connexion of the story, and whereas the reference in the verses on each side of it is unquestionably to actual bread, the word leaven in v. 15 is used as certainly in a figurative sense.' Is not this an instance of the rather unimaginative conclusion into which form-criticism may sometimes lead its exponents though there is so much in it that is illuminating? The whole point of the passage, v. 14-21, surely lies in the fact that heaven and bread are here being understood differently by Jesus and His disciples. How otherwise are we to appreciate the pathos of His closing words, 'Do ye not yet understand?'

Jesus has entered the boat in a state of deep sorrow and disappointment. The Pharisees tempting Him, have been asking for a sign from heaven. The disciples have witnessed it all. They have seen the disquiet of His spirit and heard His stern rebuke. Jesus might have expected that they would have some thought for His sorrow and some sympathy. Yet the only thing they are troubled about is that they have stupidly forgotten to replenish their stock of bread. Jesus, unconscious of this and with His thoughts only on the growing opposition to His Ministry and the evil influences at work against Him, utters His warning against the leaven of the Pharisees and the leaven of Herod. Careless of the spiritual crisis in their Master's ministry and concentrating only on their bodily needs, the disciples reason one with another, saying, 'It is because we have no bread.' Once again we

see the loneliness of Jesus, when most He turns to men for support and understanding. So only, it seems to me, can we explain the severity and the sadness of the rebuke. Surely they might by now have learnt to trust in Him for their bodily needs, and might have had some thought for the Kingdom of God. Is it not easier to think that such an interpretation of the story is rendered possible rather by a recollection of words actually uttered by Christ, than by the blundering insertion by an editor of a reference to leaven suggested by other words about bread?

P. B. EMMET.

*Nandyal, S. India.*

### Song of Moses (Exodus xv.).

Is not Mr. Gaster's comment on the opening words of the Song of Moses in Ex 15 only an instance of what is perhaps the chief weakness of modern scholarship?—an inability to appreciate the high poetic feeling, which is such a conspicuous feature of the Old Testament literature.

'My stronghold and protection is YAH,  
And he is become my salvation.'

is little more than ordinary prose. 'The Lord is my strength and song' is magnificent poetry.

C. S. S. ELLISON.

*Hacketstown Rectory,  
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## Entre Nous.

### The Speaker's Bible.

The latest volume of *The Speaker's Bible*—*Romans*, volume i., the twenty-seventh volume in the series, covers the first eleven chapters of *Romans* (Speaker's Bible Office, Aberdeen; 9s. 6d. net). It will be remembered that the aim of *The Speaker's Bible* is to preserve all that is most worth preserving of the modern interpretation of the Bible. Its object is to stimulate preaching and enrich the preacher's message. The thought is illustrated from many sources, including the latest publications. Principal Vincent Taylor has contributed the Introduction to the *Romans* volume, and

perhaps we might also draw special attention to three full and suggestive studies by the Rev. Dr. J. H. Morrison on the great Pauline Doctrine of Justification by Faith; How shall a Man be Right with God?; The Mystery of God's Ways.

In his first paragraph Principal Vincent Taylor stresses the importance of the Epistle. 'The importance of the Epistle to the Romans can hardly be exaggerated in view of the part it has played in the life of the Christian Church and the strong influence it has exerted on the formation and deepening of personal religion. Few writings can have proved so deeply effective in the experience of



so many readers of all types and races. Its immediate influence can only be guessed, though it is indicated in part by echoes of its thought and language in 1 Peter, James, and Hebrews, and also in the works of some of the earliest Apostolic Fathers, notably in 1 Clement and the Epistle of Barnabas. Its influence upon the formation of Christian theology has been profound, especially during the Reformation period in the teaching of Luther and of Calvin, while to-day, in the hands of Karl Barth and other teachers, it is again manifesting its power as a source of vital religion.'

#### Arthur Burroughs.

The fault of many biographies is that they are over eulogistic and the reader finds himself unconsciously minimizing the biographer's statements. The candour of Mr. H. G. Mulliner in his life of the late Bishop of Ripon (Nisbet; 5s. net) conveys to us the greatness of Arthur Burroughs in a way that the other type of writing could never have succeeded in doing. How candid it is this quotation shows: 'Not a very congenial member of a College common room—perhaps; not altogether tactful as a junior member of a cathedral chapter—possibly; not an outstanding figure as a Dean—no doubt; not even a wholly effective diocesan—true; but at every stage of his difficult pilgrimage a surpassingly devoted friend to an enormous number of people to whose welfare he gave himself freely.'

This is a biography which should be read for edification and for the searching of a man's own soul. In writing of his personal religion, Mr. Mulliner, who was examining chaplain to the late Bishop of Ripon, speaks of Burroughs' inwardly disciplined life. Under the heading of discipline he did not despise small things, and amongst the rules that he put in writing were 'Cross the will daily; cultivate decisiveness.' The dangers of calling ambition duty and of becoming specialized were noted. 'Share in the troubles and battles of others. Be direct and aim high for "according to your faith . . ." Be humble and simple.' He noted down for prayer, daily or on a particular day of the week, all the business of his life. He added a list of causes for which he had a concern. There was a list also of the virtues which he felt he lacked, and of the sins which most beset him.

'These little pieces of paper with their small, neat writing bear witness,' says Mr. Mulliner, 'not only to his friendships, his thoroughness and his discipline but also to a great energy of spirit. They are the outward signs of an inward life lived towards

God. . . . God was more real to him than anything else in human experience.'

Dear Master, in Whose life I see  
All that I long but fail to be,  
Let Thy clear light for ever shine  
To shame and guide this life of mine.

It is a biography to be read for relaxation also. People and situations come alive under Mr. Mulliner's touch, and the Bishop is very human and not without a sense of humour. He never wanted to be official. 'He once wrote to a lady whose best-frock tea party, at the end of a conference in Switzerland, he had attended in shorts: "Your tea party was a charming and characteristic finale only marred by my inadequate costume, but to show you that I can be over-dressed on occasions I will send you a picture of my episcopal robes with me inside them." The picture duly arrived and with it one of the Palace, with the announcement on the back: "Over-housed, alas! as well as over-dressed."'

Arthur Burroughs, Don, Canon of Peterborough Dean of Bristol, and then for nine years Bishop of Ripon, was of the liberal tradition in theology and of the Protestant Evangelical in piety. From both father and mother he inherited the tradition of piety and also of outstanding ability. Of the latter his record at Harrow gives ample proof. His biographer notes, for example, that he gained the Uno Tenore Prize which is only awarded to a boy who is top of his form list every term of his school career. He gained this in 1900—the previous winner, eighteen years earlier, being F. C. Burkitt.

There was nothing new in his message he said 'It was the old Gospel.' But when in 1915 he wrote a long letter to the *Times* appealing to the Nation to seek the eternal goal he gained an influence, perhaps especially over the minds of the educated and in particular of the Public School type, which he never subsequently lost. 'He was a man with a message for his time and in that sense can be called a prophet . . . he had not a priest's preoccupation with the daily parochial duties; nor had he the ecclesiastical statesman's dominant concern with the welfare of the institution; nor again was he a theologian whose primary interest lies in the intellectual sphere. His was the prophetic temperament which sees a vision of God and holds certain convictions with passionate intensity.'

And so it is not surprising that he became a Bishop against his own desire. It was definitely for him the harder way. Many ecclesiastical



matters seemed to him of slight importance. He attended meetings and was amazed at the trivial nature of the discussion when the things that really mattered were not touched on. He was held back, impeded by what he called 'passive churchmanship.' 'He was conscious of the dead weight of this passive churchmanship, whose simple creed was simply expressed by a worshipper who said, "It is so nice at our Church, for nothing ever changes."' He longed to see a more adventurous temper in his diocese.

It was at the early age of fifty-two that Arthur Burroughs died. It is with wonder and reverence that one closes the Memoir of this Bishop of England who never spared himself, whose concern for educational and international interests was outstanding, who lived a life of spiritual enterprise ('It is so hard to be a Christian and a Bishop'), and whose influence over others was surpassing. ('You relit a torch in my life,' one wrote to him.)

#### Gratitude.

'The deepest religious emotion for Burroughs was one of gratitude to this God who had done so much, who was ready to do so much, and whose love was with him for ever. "All down the years," he writes in the Epilogue to his book (*The Valley of Decision*) "there has been but one spring and motive of genuine Christian life. It has lain in the thought: 'He died for me, and I must live for Him.'" To know this God within, to obey His commands, to be helped by Him, that to Burroughs was religion, the breath and joy of his life.'

#### 'The Road Behind Me.'

Dr. G. Stanley Russell of Deer Park Church, Toronto, who has written his reminiscences (Macmillan; 15s. net), has two of the most important qualities for the good autobiographer—a gift of interesting and colourful writing (did not Sir William Robertson Nicoll urge him to take up religious journalism), and a taste for life. 'It has rolled under the tongue of my appreciation like old wine. Not one aroma or bouquet has been lost.' 'His,' he says, 'has been a singularly happy, interesting and satisfying pilgrimage.'

Born in Grimsby, Russell's parents moved to Aberdeen in 1894, 'when I was eleven years old.' Readers, failing to notice this phrase, might well give Dr. Russell another decade. He entered on his first pastorate at twenty-four, and the years since have been full.

The book abounds with sketches of interesting

<sup>1</sup> Arthur Burroughs, 64.

personalities. When he was a theological student studying for the Congregational ministry he met frequently R. J. Campbell, then minister of the City Temple. A short time ago when he was asked, 'What is the greatest preaching you ever heard?' Russell had no hesitation in answering, 'That of R. J. Campbell in the early nineteen hundreds.' He recalls that as early as 1911 R. J. Campbell began to realize that he did not belong to Non-conformity. When Russell was in his first charge—the Congregational church at Hopton, near Mirfield—R. J. Campbell was staying with him and was taken by him to the House of the Resurrection, Mirfield. On leaving, Campbell said, 'You know, Stanley, that's my atmosphere.'

From Hopton, Russell went to St. Anne's, then came fourteen years at Grafton Square, London. From there he went to Toronto. More interesting than these external moves, however, has been the tracing of inner development. The beginning of the Great War, for example, found him delivering his soul on 'Curse ye, Meroz,' the end of it discovered him 'securely established in the conviction regarding all war which Lincoln expressed about slavery, "If this is not wrong, nothing is wrong."'

In view of the present emphasis on union it is interesting to note how preoccupied Dr. Russell also is with this thought. The one serious purpose he has had in writing his reminiscences, he says, is the creation of closer feeling between Canada and the Motherland—'how easy and natural such a union of hearts is.' After visiting the Community of the Resurrection at Mirfield, he wonders 'Why we find it so difficult to be friends with those with whom our chief concern should surely be our major agreements, rather than our minor differences.' As regards his attitude to union it is interesting to find that Dr. Russell believes it would have been better if Canada had started with a federated church. 'A federated church—at first, at any rate—would have begun with its elements both united and more numerous, and would have been able to secure further adhesions as time went on.'

#### A Hundred Forms of Christianity.

The Bishop of Croydon, in his pamphlet *Towards Unity*, writes: 'It is little wonder that those engaged in propagating the world mission of Christianity feel that the dimensions of the task are so vast, and the difficulties so baffling, that nothing short of a complete unification of all the Christian Churches—in strategy, in prayer, and in sacrificial endeavour—will meet the situation.'



And he refers to Palestine where there are one hundred forms of Christianity among 92,000 Christians.

Another who makes the same point this month is Mrs. Pearl Buck in her novel *Fighting Angel*. Here the background—as of so many of Mrs. Buck's novels—is China, where her father was a missionary. 'One of the astounding imperialisms of the West has been the domination over the Chinese of Methodists, Presbyterians, Baptists, and what not, to the number of well over a hundred different types of the Protestant Christian religion alone. This has been, in China, more than a spiritual imperialism—it has been physical as well. There has been much talk of political spheres of influence, of Japan and Germany and England and France, dividing China into areas for trade and power. But the missionaries divided China, too. Certain provinces, certain areas, were allotted to certain denominations for propaganda, and there was supposed to be no overstepping.'

'Andrew (the central figure of the book—a missionary full of enthusiasm, but with no forbearance, and no humour) was, of course, a born overstepper, because he always did as he pleased. He went where he pleased to preach. . . . A bogey of our childhood was a certain one-eyed Baptist missionary, who, I know now, was a harmless, good man, not more obstinate in his ways than others, but who throughout my childhood I felt was a spirit of darkness. I gathered that impression from Andrew, because the man believed in and taught immersion as the one true baptism, while Andrew, being Presbyterian, only sprinkled the heads of his converts. But the one-eyed Baptist, went about in Andrew's territory telling everybody sprinkling was wrong. It was a nice situation, humorous only to the impartial observer. For the ignorant people, believing that if a little water was a good thing for the soul, more was better, too often followed the one-eyed man, to Andrew's intense fury.'

#### Christ in the Modern Scene.

Eighteen short chapters form *Christ in the Modern Scene*, by the Rev. F. Townley Lord, D.D. (Epworth Press; 2s. 6d. net). The chapter headings, all in the present tense, immediately arouse interest—He Gives Us a Song; He Takes Us Inside Religion; He Shows Us Life Creative; He Makes Us Historians; and so on, until we come to the last two—He Saves; He Abides.

'He Takes Us Inside Religion.' Dr. Lord finds a sentence of Evelyn Underhill suggestive. 'It is

no good to have tins without tin-openers, bottles of which the contents have evaporated, labels written in an unknown language, or mysterious packages of which we do not know the use.'

Dr. Lord thinks 'this is very terrestrial language with which to express celestial truth, and we can hardly imagine a mystic, like, say, Meister Eckhart, using tins and bottles as aids to the understanding of spiritual truth! Yet this quotation serves to bring an important point before us, namely, that if you are going to describe religion as like something in a tin, it is necessary to open the tin and sample the contents; in the psalmist's words, to taste and see.

'So we are back again at the contention, made over and over again in recent years, that we cannot appreciate the meaning and value of religion until we get inside it. Here experience, and experience alone, is the primary need.'

#### Service.

In his Rectorial Address, delivered on 3rd March to Aberdeen University, Admiral Sir Edward R. G. R. Evans—'Evans of the *Broke*'—said: 'Well, example is better than precept, and I will give you just one of my duty conceptions.

'Ever since the Armistice I have given an hour a day to the cause of those of my time who answered duty's call.

'I have tried to preach, in my own small way, self-help and sacrifice, without being too sloppy, and without considering politics, and I have done what I can to help the returned soldier and the stranded naval man.

'The result has meant finding employment for one man a week, or nearly that, since Britannia sheathed the sword in November, 1918.

'It doesn't sound much, until you find that it works out to nearly nine hundred situations found for ex-officers and men. For the last eight years I have been helped in this by a fine little Australian naval writer. I call him "Fifty horse-power in a dinghy!"

'This has been my self-imposed duty. It has been a labour of love, and whilst I am given health and strength I shall continue to the end.'

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Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.